

2ND INTERNATIONAL CONFERENCE ON CONTEMPORARY SCHOLARSHIP ON ISLAM: THE LEGACY OF ISMAIL RAJI AL-FARUQI

Theme

Infusing Creativity and Excellence of al-Faruqi's Scholarship into Contemporary Islamic Thought

22nd & 23rd October 2013

Organized by



Department of Usul al-Din and Comparative Religion

Kulliyyah of Islamic Revealed Knowledge & Human Sciences



Jointly Organized

Kolej Universiti Islam Sultan Azlan Shah (KUISAS)

Venue

Senate Hall, International Islamic University Malaysia



Sponsors











Ismail Raji al-Faruqi (January 1, 1921 – May 27, 1986), philosopher, scholar and activist, is widely acknowledged as a person of profound vision and mission, with deep commitment and high integrity. As an authority on Islam and the West, his concern was not only for Islam and Muslims but for humanity as a whole. Against the dominant tradition of rationalism, empiricism and scientism, he promoted Revealed Knowledge as the basis for thought and along with that, he aspired to revive the dynamism in Muslim scholarship.

He studied and taught in Western and Eastern Universities, including in America, Egypt, Canada, Pakistan, and was a visiting scholar to many more, including in Malaysia. He helped founded academic institutions and was especially instrumental in the foundation of the International Institute of Islamic Thought [IIIT] of which he was the first president. He also developed the Islamic Studies program of Temple University where he taught as a professor until his assassination on May 27, 1986.

The experiences he attained from these places, especially the academic exposures and the social interactions with various people, scholars and the masses alike, stimulated his thoughts and enhanced his vision and mission for the advancement of the Ummah. Clearly, he was convinced of the superiority of Islamic revelation over the tradition of modernism. Consequently, he inspired change through the process of Islamizing knowledge which culminated in the emergence of a movement for Islamization of Knowledge and the reform of Muslim thought.



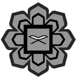
Al-Faruqi's works cover a vast area of academic interest. His main concern lies with the development and reform of contemporary thought across civilizations. The paradigm of Tawhid occupies central place in his thought and his monumental work Al Tawhid: Its Implications for Thought and Life is especially well received. As a professor of the study of religions, he discussed Islam and other faiths, particularly, Christianity and Judaism. He provided a new framework to the study of comparative religion and analyzed a wide spectrum of inter-religious issues, including commonalities and differences between religions.

For the Department of Usul al-Din and Comparative Religion, Professor Ismail al-Faruqi is especially meaningful and is highly appreciated. He is the source of its inspiration for courses offered in comparative religion. It is to honor and commemorate this great scholar-activist that the Department organizes this seminar. Thus, it is with great pleasure that we invite scholars to examine the intellectual legacy of one of the greatest Muslim scholars of our time, Professor Ismail Raji al-Faruqi.



CONFERENCE OBJECTIVES

- To study and examine the relevance of al-Faruqi's thought to the niche of the Department.
- To revive the tradition of Islamic scholarship in academic disciplines.
- To enhance the intellectual understanding of Tawhidic worldview of Islam.
- To study Islamic thought in relation to modernity, reflecting the concern of al-Faruqi.



Foreword From the *Menteri Besar* Perak, Darul Ridzuan

Bismillahirrahmanirrahim.

Assalamu'alaikum Warahmatullahi Wabarakatuh.

Salam Sejahtera, Salam 1Malaysia and Salam Perak Aman Jaya.

I am grateful for the opportunity to write a few words in conjunction with the *Inauguration of the 2nd International Conference on Contemporary Scholarship on Islam: The Legacy of Ismail Raji Al-Faruqi* at IIUM. Co-organised by the Department of Usuluddin and Comparative Religion, KIRKHS, IIUM in collaboration with KUISAS, Kuala Kangsar, Perak, the conference is indeed timely in view of both the current geo-political conflicts and ideological contestations consuming the Muslim world.

To honour a great person is an honour in itself. It is thus both an honour and a pleasure for me to inscribe in this Foreword fitting and timely tribute to one of the greatest scholars of our times -Al-Shahid Professor Dr. Isma'il Raji al-Faruqi. A prominent scholar of Islamic Thought and a scholar *par excellence* of Comparative Religion, the testimonies of this truly inspirational intellectual are imbued in his scholarship and the achievements of his students. And this conference is all about this, namely, to study and to duly honour the scholar, his works and his aspirations.

Born on January 1, 1921, Al-Faruqi was a child of his time, a witness to the beginning of the making of the global village and the global citizen, thus giving him both concerns and hope; *concern* because of the impending threat of the disintegration of cherished Islamic values, and *hope* because of the possibilities of opening new frontiers for Islam.

It is not surprising therefore that al-Faruqi excelled as both a scholar and an activist. The former is to prove to his counterparts that he knew well enough about them, and in fact was at times even more competent and conversant in their religions, their philosophies and their histories, than they themselves. The latter because he felt compelled to prepare the *Ummah* for the on-coming global co-existence with all and sundry. He was convinced that the proper



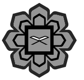
way, nay, the only way that the New World Order can be lived peacefully and comfortably by all is through the Islamic way.

Thus, to the Muslims, he took great pains to convince them to revive and relive the Islamic civilization and tradition, in the form and substance consistent with contemporary situations and needs. To the non-Muslims he went all out to portray to them that Islam is universal in perspective and global in application, and is thus relevant to them and applicable to their needs as well; that the Religion is the ultimate and holistic solution and saviour to their unresolved psycho-spiritual predicaments. This is because Islam is *religio naturalis* and *ur-religion* (*din al-fitrah*) and is thus needed by all human beings who are actually spiritual beings, a *homo-religiosus*.

Indeed, there is much to be learnt and gained fromthe late al-Faruqi – the man, his struggles and his writings, all of which are immortalised in his legacy, all of which he paid dearly with his life and that of his wife, and in the final analysis be truly inspired by him. Let us all honour his untimely demise, which is a great loss to the Muslim nation, by building on, by maximizing, by adding value to the work he left behind. I therefore wish this conference all the success – fruitful, meaningful, thought-provoking and inspiring, to all participants and beyond.

Wabillahitaufiq WalHidayah Wassalamu'alaikum Warahmatullahi Wabarakatuh.

DR ZAMBRY BIN ABDUL KADIR



Foreword From The Rector
International Islamic University Malaysia

Bismillahirrahmanirrahim.

Assalamu'alaikum Warahmatullahi Wabarakatuh.

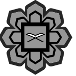
Almarhum Ismail Raji al-Faruqi is dear to IIUM as he was instrumental in founding the philosophy on which this university was established. His approach of Islamization incites us with passion about realizing the Tawhidic paradigm in our academic and intellectual venture. As a matter of fact, we have embraced Islamization as our niche, in which we mobilize our concerted effort towards serving the ummah.

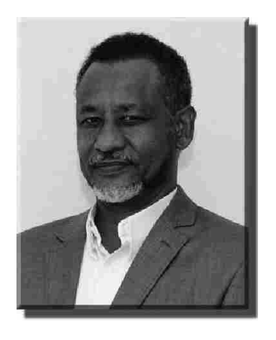
Indeed, the work of Ismail Raji al-Faruqi has greatly influenced us in one way or another. Therefore each and every one of us in this conference, I believe, expects to share the germs and jewels of his wisdom for reviving the spirit of love for Islam and the Truth. It has been twenty six years since his assassination and his works continue to enlighten our path. May Allah Bless his soul.

I take this opportunity to congratulate the Department for organizing the Second Series of the Conference on Contemporary Scholarship on Islam. As IIUM is celebrating her thirtieth anniversary, it is timely to revive the works and contributions of Almarhum Ismail Raji al-Faruqi. We hope that the conference will enlighten us on how to concretize more of his ideas to improve our ways of doing things for the benefit of mankind.
I wish all the participants a very insightful conference. May Allah enlighten us with wisdom so we may learn and benefit from one another in good ways, Amin.

PROF. DATO' SRI DR. ZALEHA KAMARUDDIN
RECTOR







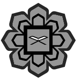
Foreword From The Dean
KIRKHS,
International Islamic University Malaysia

We are grateful to Allah s.w.t that it is with His Blessings, we are able to convene scholars from across to globe for a fruitful discourse on the legacies of al-Marhum Ismail Raji al- This is a highly specialized conference and a continuation of a series of conferences on scholarship on Islam. The first conference was on the legacy of Izutsu. It should be remembered that al-Faruqi developed a scholarship completely different from Izutsu and was refreshingly uncomfortable with his linguistic and mystical approach to Islam. One can say that the line of development of al-Faruqi's thought is the antithesis of Izutsu's scholarship. Since this is neither the place for making comparisons between them, nor it is appropriate to put one of them down in order to celebrate the other. However it must be understood that al-Faruqi is both a clearheaded and careful scholar and these characteristics are the hallmarks of his legacy.

Finally, let me thank and congratulate the Department of Usuluddin & Comparative Religion for having taken the effort to organize this conference. The Kulliyyah has and will continue to provide our undivided support for such intellectual venture. I pray for the smooth-running and the success of the conference.

PROF. DR. IBRAHIM MOHAMED ZEIN







Foreword From The Rector

Sultan Azlan Shah Islamic University College (KUISAS

In the Name of Allah, the Most Compassionate, the Most Merciful

First of all, it is a great pleasure to welcome all distinguished guests, presenters and participants to the 2nd International Conference on Contemporary Scholarship on Islam: The Legacy of Ismail Raji al-Faruqi.

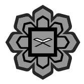
I trust that this conference will gather great Muslim scholars, academicians, professionals and experts who are keen and have great interest in the history, life and thought of Ismail Raji al-Faruqi. He wrote more than 100 scholarly articles for various journals, including in magazines and over 25 books. He was a notable Muslim scholar and a champion to the Palestinian cause.

For that reason, IIUM has organized this conference with great importance. I am happy that IIUM has consented to collaborate with the Sultan Azlan Shah Islamic University College (KUISAS) also previously known as the Darul Ridzuan Islamic College (KISDAR). KUISAS has recently been given the University College status and will soon be a fully accredited public University. Such collaboration will definitely be a credit to KUISAS and another great accomplishment to IIUM.

Lastly, I take this opportunity to wish all of you an enjoyable conference with high enthusiasm, fruitful discussions and enhance knowledge.

PROF. DR. JAMIL HASIM







Foreword from the Head of the Department of Usul al-Din and Comparative Religion

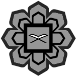
In the Name of Allah, the most Compassionate, the Most Merciful

We thank Allah (SWT), the Exalted most sincerely for it is by His grace that the department of Usul al-Din and Comparative Religion is able to organize the 2nd International Conference on Contemporary Scholarship on Islam: The Legacy of Ismail Rajial-Faruqi on 22nd and 23rd October, 2013. This conference is organized in conjunction with IIUM's 30-year Anniversary. It symbolizes our commitment to fulfill one of the missions of the University i.e. Islamization of Knowledge which has been theoretically presented by Ismail Raji al-Faruqi in his discourses. Though Islamization of Knowledge has been the main agenda of al-Faruqi, he has also focused on other areas including Islamic Thought, Comparative Religion, Islamic Civilization, Inter-Religious Dialogue and others. Many Muslim scholars regard him as the pioneer of the philosophy of Islamization of Knowledge.

I have the pleasure to welcome all keynote speakers, paper presenters, delegates and representatives to this conference which is aimed at discussing the legacy and contributions of the learned scholar to benefit from on various aspects of his Islamic thought as expounded in his writings. It is hoped that this Conference will not only study the contributions of Ismail Rajial-Faruqi but provide new insights to the Muslim Ummah in the fields of education, comparative religion, Islamic thought and civilization. I pray to Allah (SWT) to guide all of us in realizing the objectives of the conference, as it is the platform for intellectual discourse of the legacy left behind by the learned scholar Ismail Rajial-Faruqi.

Wassalam,

PROF. DR. THAMEEM USHAMA



Foreword from the Director ICCSIF 2013

In the name of Allah SWT, the most Gracious and the most Merciful, peace be upon our beloved Prophet, Muhammad SAW.

Currently, the Muslim *Ummah* and humanity are both facing numerous challenges, political, economic and social. Ismail al Faruqi and other scholars of contemporary Islamic thought diagnosed that all these problems are the manifestations of intellectual sterility of modern times. They argue that we need to go back to the fountain of true Knowledge and Guidance - the Quran—the divine revelation. To continue this debate, the movement of Islamization of Knowledge was launched. International Islamic University, Malaysia [IIUM] has adopted it as its Mission. To generate new spirit and dynamism in contemporary Islamic thought the Department of Usuluddin and Comparative Religion in collaboration with Sultan Azlan Shah Islamic University College has planned this International Conference on the Legacy of Ismail al Faruqi.

The theme of the Conference and sub-themes are relevant to the discourse for the betterment of mankind. I am confident that the debates of scholars would strengthen the Islamic scholarship of our time. The Conference will not only address intellectual challenges but will throw a host of seriously new challenges to the thinking minds as all debates and dialogues therein are motivated by the Qur_Én.

I also hoped that we would share our vision and views to face the multi-layered challenges with mutual understanding. We aspire that the Conference would make a difference in the views and aspirations of people.

Finally, I welcome all the participants, paper presenters, Keynote Speakers, Panelists and chairpersons of various sessions of this Conference. I would like to express my deepest appreciation to the **Menteri Besar Perak, YAB *Dato' Seri Diraja Dr.* Zambry *Abdul Kadir*** who has munificently accepted our invitation to graciously inaugurate the Conference.

May Allah SWT open our minds for noble ideas and bless us with unity and cooperation for the good of the people of the world.

I thank you for participating and all those who committed themselves to make this Conference a reality.

DR. MUHAMMAD MUMTAZ ALI



Pre-Registration

Day One-Tuesday 22nd October 2013

8:00 -9:00 AM -

Senate Hall, Level 5, Rectory Building, IIUM

OPENING SESSION

Day/Time	Activity	Venue
Tuesday 22nd October / 11:00 – 1:00pm	M.C Br. Mazlan Mohd. Yusof Department of English Language and Literature.KIRKHS, IIUM	Senate Hall, Level 5, Rectory Building, IIUM
	Quran Recitation By Assoc. Prof. Radwan Jamal Yousef Elatrash Department of Quran and Sunnah, KIRKHS,IIUM	
	Welcome Speech By Prof. Dr. Ibrahim M. Zein Dean, Kulliyyah Of Islamic Revealed Knowledge And Human Sciences, International Islamic University, Malaysia	
	Speech By Guest of Honor The Honorable, Prof. Dato' Sri Dr. Zaleha Kamaruddin Rector, International Islamic University Malaysia,	
	Inaugural Speech By YAB Dato' Seri Diraja Dr. Zambry Bin Abdul Kadir, Menteri Besar of Perak Darul Ridzuan	
	Dua By Dr. Ahmad Basri bin Ibrahim, Department of Fiqh & Usul al-Fiqh, KIRKHS, IIUM	

1:00 – 2:00 pm	Lunch/ Zuhur Prayer	Banquet Hall, Level 5, Rectory Building, IIUM (Lunch)



KEYNOTE ADDRESS 1

Day/Time	KEYNOTE ADDRESS	Venue
Tuesday 22nd October / 2:00 - 3:00 pm	Chairperson : Prof. Dr. Mohamed Aslam B. Mohamed Haneef, Director of Center for Islamic Economics and Finance, IIUM	Senate Hall, Level 5, Rectory Building, IIUM
	Ismail al-Faruqi's Vision of Tawhidic Worldview By Tan Sri Prof. Dr. Mohd. Kamal Hassan Distinguished Professor, ISTAC, IIUM Former Rector, International Islamic University Malaysia	



KEYNOTE ADDRESS 2

Day/Time	Keynote Address	Venue
Wednesday 23rd October /10:30 – 11:30 am	Chairperson: Assoc. Prof. Dr. Hazizan B. Md. Noon Director, Centre for Islamization (CENTRIS), IIUM *Al-Faruqi and the Reconstruction of Islamic Thought* By Professor Dr. Anis Ahmad Vice Chancellor, Riphah International University Islamabad, Pakistan.	Senate Hall, Level 5, Rectory Building, IIUM



KEYNOTE ADDRESS 3

Day/Time	KEYNOTE ADDRESS	Venue
Wednesday 23[nd] October / 2:00 – 3:00 pm	Chairperson: Prof. Dr. Hassan Ahmed Ibrahim, Covering Deputy Dean, (Research and Publication), IRKHS, IIUM *Psychological Relations on the Life and Islamic Development of Ismail al-Faruqi* By Prof. Dr. Malik Badri Emeritus Professor of Psychology Ahfad University Omdurman, Sudan	Senate Hall, Level 5, Rectory Building, IIUM



PANEL DISCUSSION THEME: CONTRIBUTION OF ISMAIL RAJI AL-FARUQI

Day/Time	Activity	Venue
Wednesday 23rd October / 11:30 – 1:00 pm	Chairperson: Prof. Dr. Jamil Bin Hashim Rector, Sultan Azlan Shah Islamic University College (KUISAS)	Senate Hall, Level 5, Rectory Building, IIUM
	Faruqi's Contribution in Islamic Thoughts Dr. Zakyi Ibrahim California State University, Fullerton. Editor, American Journal of Islamic Social Sciences (AJISS)	
	Faruqi's Contribution in Comparative Religion. Dr. Imtiyaz Yusuf Director, Center for Buddhist-Muslim Understanding College of Religious Studies, Thailand	
	Personal experiences with al-Faruqi Prof. Ibrahim M. Zein Dean, KIRKHS	
1:00 -2:00 pm	Lunch/ Zuhur Prayer	Banquet Hall, Level 5, Rectory Building, IIUM



PAPER PRESENTATION SESSIONS

SESSION 1, THEME: TAWHID

Time	Activity	Venue
Tuesday 22nd October / 9:00– 10:30 am	Chairperson: Assoc. Prof. Dr. Fatimah Bt. Abdullah, Department of Usul al-Din and Comparative Religion, KIRKHS, IIUM	Senate Hall, Level 5, Rectory Building, IIUM
	TAWHID IN THE DISCOURSES OF SAYYID QUTB AND ISMAIL RAJI AL -FARUQI: A COMPARATIVE STUDY Prof. Dr. Thameem Ushama	
	METHODOLOGICAL DIMENSIONS OF TAWHID TOWARDS UNDERSTANDING THE ESSENCE OF ISLAMIC CIVILIZATION: THE PERSPECTIVE OF ISMAIL RAJI AL - FARUQI Assco. Prof. Dr. Md Yousuf Ali	
	DIN AL-FITRAH (PRIMORDIAL RELIGION): NURTURING INTER-RELIGIOUS DIALOGUE AND BEYOND IN AL-FARUQI'S THOUGHT Dr. Fatmir Shehu	
	THE MONOTHEISTIC CONCEPT OF GOD IN INAYAT KHAN'S AND ISMAIL RAJI AL - FARUQI'S ONTOLOGY: A COMPARATIVE STUDY Dr. Mohamed Mihlar	

10:30 -11:00 am	Refreshment	Banquet Hall, Level 5, Rectory Building, IIUM



SESSION 2 THEME: ISLAMIC THOUGHTS

Day/Time	Activity	Venue
Tuesday 22nd October / 9:00– 10:30 am	Chairperson : Prof. Dr. Majdi Bin Haji Ibrahim, Department of Arabic Language & Literature, KIRKHS, IIUM	Experimental Hall, Level 3, Rectory Building, IIUM
	من أسلمة المعرفة إلى أخلقة الحداثة: أثر الفاروقي في بنية الفكر المعاصر عزالدين معميش	
	دراسة في محاولة الفاروقي (١٩٣٣-١٩٨٦) لتأصيل المنهج الظاهراتي: إشكالية الموضوعية العلمية والخصوصية الدينية Machouche Salah	
	الأثر الفكري لابن تيمية على البناء المعرفي للفاروقي محمد مصطفى الجدي	
	ماوراء الدين: مشروع الفاروقي لتجاوز الدراسة الغربية للأديان – دراسة تحليلية نقدية Ferhat Abdelhakim	
	السلام الإسلامي عند الفاروقي، المحددات والتجليات محمد عبد الحليم بيشي	

10:30 -11:00 am	Refreshment	Banquet Hall, Level 5, Rectory Building, IIUM



SESSION 3 THEME: ISLAMIC CIVILIZATION

Time	Activity	Venue
Tuesday 22nd October / 9:00– 10:30 am	Chairperson: Dr Isham B. Pawan Ahmad Department of Usul al-Din and Comparative Religion, KIRKHS,	ADM LT4, Admin Building KIRKHS
	ISLAM AND THE WEST — NEED FOR BRIDGES OF UNDERSTANDING Prof. Dr. Yusuf Azmi	
	A STUDY OF AL-FARUQI'S THOUGHT ON ISLAMIC CIVILIZATION Samina Yaqoob	
	KNOWLEDGE MANAGEMENT DEVELOPMENT OF THE AL-TAWHID APPROACH Dr. Suhaimi Mhd Sarif & Yusof Ismail	
	UPHOLDING AL-FARUQI'S ISLAMIC ENGLISH:THE CASE OF ENGLISH IDIOMS WITH INAPPROPRIATE CONTEXTS AND THE USE OF EXPRESSIONS FROM AL-QUR'AN AND AHADITH AS ALTERNATIVES Fara Syuhada Mad Isa & Ummi Farhah Usman Agung	

10:30 -11:00 am	Refreshment	Banquet Hall, Level 5, Rectory Building, IIUM



SESSION 4, THEME: COMPARATIVE RELIGION

Day/Time	Activity	Venue
Tuesday 22nd October / 3:00 – 4:15 pm	Chairperson: Assoc. Prof. Dr. Wahabuddin Ra'ees, Deputy Dean, Academic Affairs, IIUM	Senate Hall, Level 5, Rectory Building, IIUM
	موقف الدكتور إسماعيل راجي الفاروقي من المنهج القرآني في مقارنة الأديان محمد عبد الرحمن أنواري	
	قضايا الحوار الديني بين المسلمين والمسيحيين في الفلبين: مبادئ إسماعيل الفاروقي (دراسة مقارنة) خير الدين داتو سليمان لاوء	
	موقف الدكتور إسماعيل الفاروقي من الدليل العقلي إبراهيم بن عبدالله المعثم	
	موقف الدكتور إسماعيل راجي الفاروقي من المنهج القرآني في مقارنة الأديان محمد عبد الرحمن أنواري	

4:15 -4:45 pm	Refreshment / Asar Prayer	Banquet Hall, Level 5, Rectory Building, IIUM



SESSION 5 THEME: COMPARATIVE RELIGION

Day/Time	Activity	Venue
Tuesday 22nd October / 3:00 – 4:15 pm	Chairperson: Prof. Dr. Muhammad Amanullah Department of Fiqh & Usul al-Fiqh, KIRKHS, IIUM	Experimental Hall, Level 3, Rectory Building, IIUM
	ISMAIL RAJI AL-FARUQI IN THE CONTEXT OF MUSLIM SCHOLARSHIP IN COMPARATIVE RELIGION Assoc. Prof. Dr. Kamar Oniah Kamaruzaman	
	AL-FARUQI AND THE CONCEPT OF ORIGINAL SIN IN ABRAHAMIC FAITH: A CRITICAL ANALYSIS Mohammad Nazmus Sayadat	
	ISMA‘IL RAJI AL-FARUQI AND HIS METHODS IN THE STUDY OF RELIGIONS Siti Nurleha Saffie, Dr. Wan Sabri Wan Yusof & Dr. Haslina Ibrahim	

4:15 -4:45 pm	Refreshment / Asar Prayer	Banquet Hall, Level 5, Rectory Building, IIUM



SESSION 6 THEME: ISLAMIC THOUGHT

Day/Time	Activity	Venue
Tuesday 22nd October / 3:00 – 4:15 pm	Chairperson: Dr. Mohd. Shah B. Jani Head, Department of Quran & Sunnah Studies, KIRKHS, IIUM	ADM LT4, Admin Building KIRKHS
	THE FEASIBLITY OF AL-FARUQI'S META-RELIGION PRINCIPLES:SHARING OF RESEARCH EXPERIENCE Dr. Haslina Ibrahim	
	ASSESSING THE ROLE OF ETHICS IN THE ISLAMIZATION OF SOCIAL SCIENCES: A CRITICAL ANALYSIS ON ISMAIL RAJI AL -FARUQI'S THOUGHT Dr. Amilah Awang Abd Rahman	
	THE INFLUENCE OF THOUGHTS BY ISMAIL FARUQI (1921-1986): TOWARDS THE EXPANSION OF DISCOURSE OF RELIGIOUS THOUGHTS AND THE ISLAMIC MOVEMENTS IN MALAYSIA Norazlan Hadi Yaacob	
	ISLAMIC PERSPECTIVE AND MODELS TO RESEARCH IN HIGHER EDUCATION Mehran Farajollahi & Nayereh Shahmohammadi	

4:15 -4:45 pm	Refreshment / Asar Prayer	Banquet Hall, Level 5, Rectory Building, IIUM



SESSIONS 7, THEME: ISLAMIC THOUGHT

Day/Time	Activity	Venue
Tuesday 22nd October / 4:45 -6:15 pm	Chairperson: Dr. Haslina Ibrahim, Department of Usul al-Din and Comparative Religion, KIRKHS, IIUM	Senate Hall, Level 5, Rectory Building, IIUM
	THE NATURE AND RELEVANCE OF ISLAMIC EPISTEMOLOGY IN FARUQI'S THOUGHT Dr. Ibrahim Shogar	
	REVIVAL OF RELIGIOUS THOUGHT: IJTIHAD AND THE RE-EVALUATION OF CLASSICAL TEXTS IN MODERN TIMES Liyakat Takim	
	AL-FARUQI AND THE KNOWABILI TY OF VALUES Gianni Izzo	
	APPLYING AL-FARUQI'S METHOD OF META-RELIGION TO UNDERSTAND INTERFAITH-ISSUES IN MALAYSIA Roslizawati Mohd Ramly and Prof. Dr. Ibrahim Zein	

6:15 -08:30 pm	Magrib Prayer/Dinner	Banquet Hall, Level 5, Rectory Building, IIUM



SESSIONS 8, THEME: COMPARATIVE RELIGION

Day/Time	Activity	Venue
Tuesday 22nd October / 4:45 -6:15 pm	Chairperson: Dr. Che Amnah Bt. Bahari, Department of Usul al-Din and Comparative Religion, KIRKHS, IIUM	Experimental Hall, Level 3, Rectory Building, IIUM
	META-RELIGION AND THE DISCIPLINE OF COMPARATIVE RELIGION: AL-FARUQI'S CONTRIBUTION Prof. Dr. Ibrahim M. Zein	
	BETWEEN WILFRED C. SMITH AND ISMA'IL R. AL -FARUQI ON RELIGION AND RELIGIOUS EXPERIENCE Assoc. Prof. Dr. Anis Malik Thoha	
	THE ROLE OF INTER-RELIGIOUS DIALOGUE IN RESOLVING RELIGIOUS CONFLICTS IN INDONESIA Silmi Kamilah Risman	
	THE ROLE OF ISLAM IN GLOBAL INTER RELIGIOUS DEPENDENCE WITH PARTICULAR REFERENCE TO AL -FARUQI Dr. Tijani Ahmad Ashimi	

6:15 -08:30 pm	Magrib Prayer/Dinner	Banquet Hall, Level 5, Rectory Building, IIUM



SESSIONS 9, THEME: ISLAMIC THOUGHT

Day/Time	Activity	Venue
Tuesday 22nd October / 4:45 -6:15 pm	Chairperson: Dr Miszairi Bin Sitiris, Deputy Dean, Student Affairs, IIUM	ADM LT4, Admin Building KIRKHS, IIUM
	MAQASID AL-SHARI'A AND THE SYSTEMATIZATION OF ISLAMIC VALUES: AN ENGAGEMENT WITH ISMAIL AL-FARUQI Assoc. Prof. Dr. Mohamed El-Tahir El-Mesawi	
	A COMPARATIVE STUDY BETWEEN ASH_ARISM AND AL-FARUQI ON SELECTED THEOLOGICAL ISSUES Dr. Adibah Abdul Rahim	
	COMMENTARY ON ISMAIL AL-FARUQI'S FIVE PRINCIPLES OF NATURE: PROFANITY, CREATEDNESS, ORDERLINESS, PURPOSIVENESS AND SUBSERVIENCE Auwal Abdullahi	
	FARUQI AND MAWDUDI'S VIEW POINT ON ISLAMIC DAWAH: A COMPARATIVE ANALYSIS Mizanur Rahman	

6:15 -08:30pm	Magrib Prayer/Dinner	Banquet Hall, Level 5, Rectory Building, IIUM



SESSIONS 10, TMEME: ISLAMIC THOUGHTS

Day/Time	Activity	Venue
Wednesday 23rd October / 8:30-10:00 am	Chairperson: Assoc. Prof. Dr Rahmah Bt Ahmad H. Osman Deputy Dean, Office of Corporate Strategy and Quality Assurance, IIUM	Senate Hall, Level 5, Rectory Building, IIUM
	مرتكزات فقه التعايش بين أتباع الأديان عند الفاروقي من خلال كتابه: الإسلام والمعتقدات الأخرى: دراسة تحليلية نقدية منتهى أرتاليم	
	تمحوُر الخطاب الإسلامي المعاصر في "التوحيد" عند الفاروقي والقرضاوي Dr. Sekou Toure, Dr. Esam Eltigani Mohamed Ibrahim & Habeebullah Zakariyeh	
	القومية والأمة في فكر إسماعيل راجي الفاروقي محمد بن نصر	
	أسس تطبيق فكرة إسلامية المعرفة في جامعات العالم الإسلاميكما يراها إسماعيل الفاروقي أحمد محمد عقلة الزبون	
	تجديد الفاروقي في تناول قضايا العقيدة، التوحيد نموذجا Timezghine Mohammed	
	سد الفجوة المعرفية في المجتمعات الإسلامية: تحليل نقدي لنموذج الفاروقي البديل للجامعة الإسلامية Abu baker Ibrahim	

10:00 – 10:30 am	Refreshment	Banquet Hall, Level 5, Rectory Building, IIUM



SESSIONS 11, THEME: ISLAMIZATION OF KNOWLEDGE

Day/Time	Activity	Venue
Wednesday 23rd October / 8:30-10:00 am	Chairperson: Dr. Abdul Latif Bin Abd. Razak Head, Department of General Studies, KIRKHS, , IIUM	Experimental Hall, Level 3, Rectory Building, IIUM
	TOWARDS A THEORY OF KNOWLEDGE WITHIN THE PREMISE OF ISLAMIZATION OF KNOWLEDGE Prof. Dr. Jamil Farooqui & Md. Sayed Uddin	
	ISMAI‘L AL-FARUQI ON ISLAMIZATION OF KNOWLEDGE: A CRITICAL ANALYSIS FROM ASHA‘RIAN PERSPECTIVE Saifuddin Dhuhri	
	IMPLEMENTATION OF ISLAMIZATION OF KNOWLEDGE BY HUMAN SCIENCES LECTURERS IN IIUM Nawas Phettongkam & Ismail Sheikh Ahmad,	
	AL-FARUQI‘S CONCEPTS OF ISLAMIZED KNOWLEDGE AND ITS OPERASIONALIZATION IN THE CONTEXT OF MODERN ECONOMICS Dyah Wardani & Akhmad Susamto	

10:00 – 10:30 am	Refreshment	Banquet Hall, Level 5, Rectory Building, IIUM



SESSIONS 12, THEME: ISLAMIC THOUGHT

Day/Time	Activity	Venue
Wednesday 23rd October / 8:30-10:00 am	Chairperson: Assoc. Prof. Dr. Mek Wok Binti Mahmud Department of Fiqh & Usul al-Fiqh, KIRKHS, IIUM	ADM LT4, Admin Building KIRKHS, IIUM
	INTEGRATING AL-FARUQI'S CONCEPT OF AL-TAWHID PARADIGM INTO THE MANAGEMENT OF ACADEMIC DUTIES AND ACCOUNTABILITY Dr. Suhaimi Mhd Sarif & Yusof Ismail	
	CONCEPT OF HANDASAH AL-SAWT ACCORDING TO ISMA'IL RAJI AL - FARUQI Saidah Haris, Muhammad Lukman Ibrahim, Zahiah Haris, Mustapha Kamal Ahmad Kassim,	
	COMPARATIVE STUDY OF RELIGIONS Alif Shukoor	

10:00 – 10:30 am	Refreshment	Banquet Hall, Level 5, Rectory Building, IIUM



SESSIONS 13, TMEME: TAWHID

Day/Time	Activity	Venue
Wednesday 23rd October / 3:00-4:15 am	Chairperson: Prof. Dr. Israr Ahmad Khan Department of Quran & Sunnah Studies, KIRKHS, IIUM	Senate Hall, Level 5, Rectory Building, IIUM
	REINSTATEMENT OF TAWHID AS THE BASIS OF RELIGIOSITY AND SPIRITUALITY BY AL-FARUQI Assoc. Prof. Fatimah Abdullah	
	TAWHIDIC WORLDVIEW IN THE WRITINGS OF AL-FARUQI AND QUTUB: A COMPARATIVE STUDY WITH SPECIAL REFERENCE TO THEIR RESPECT IVE BOOKS – TAWHID : ITS IMPLICATIONS FOR THOUGHT AND LIFE AND MUQAWWIMAT AL-TASAWWUR AL-ISLAMI Dr. Sekou Toure & Assco. Pro. Dr. Anis Malik	
	A UNIFIED THEORY OF THE FIRM FROM THE CONCEPTION OF AL -FARUQI TAWHIDIC PARADIGM Dr. Suhaimi Mhd Sarif & Yuso f Ismail	
	EXPOSITION OF AL-FARUQI'S METHOD AND STYLE OF STUDYING AL-TAWHID Abdurezak A. Hashi	

4:15 - 4:45 pm	Refreshment / Asar Prayer	Banquet Hall, Level 5, Rectory Building, IIUM



SESSIONS 14, THEME: ISLAMIC CIVILIZATION

Day/Time	Activity	Venue
Wednesday 23rd October / 3:00-4:15 pm	Chairperson : Dr. Adibah Binti Abdul Rahim Department of Usul al-Din and Comparative Religion, KIRKHS, IIUM	Experimental Hall, Level 3, Rectory Building, IIUM
	THE INFLUENCE OF AL-FARUQI ON ISLAMIC THOUGHT IN THE WEST AFRICAN SUB-REGION AN ANALYTICAL REVIEW OF THE ISLAMIZATION OF KNOWLEDGE LITERATURE IN NIGERIA (1980 – 2010) Salisu Shehu	
	ISLAMICISATION PROCESS BETWEEN THE MALAYSIAN PENAL CODE AND ISLAMIC CRIMINAL LAW WITH SPECIAL REFERENCE TO THE LAW OF PUNISHMENT Dr. Abdul Rahman Awang	
	CREATING AWARENESS OF ISLAMIC ENGLISH AMONG THE MUSLIMS IN KUALA LUMPUR MALAYSIA Fathima Rawshan Mohamed Zain	
	TRANSFORMING ISLAMIC VALUES IN MALAYSIA: THE ROLE OF AL -FARUQI Zuriati Mohd Rashid, Wan Sabri Wan Yusof, Ahmad Nabil Amir, & Tasnim Abdul Rahman	

4:15 - 4:45 pm	Refreshment / Asar Prayer	Banquet Hall, Level 5, Rectory Building, IIUM



SESSIONS 15, THEME: ISLAMIZATION OF KNOWLEDGE

Day/Time	Activity	Venue
Wednesday 23rd October / 3:00-4:15 pm	Chairperson: Assoc. Prof. Dr. Kamar Oniah Binti Kamaruzaman, Department of Usul al-Din and Comparative Religion, KIRKHS, IIUM	ADM LT4, Admin Building KIRKHS, IIUM
	AL-FARUQI'S IDEOLOGICAL APPROACH TO ISLAMIZATION OF KNOWLEDGE: AN ANALYSIS Assoc. Prof. Muhammed Mumtaz Ali	
	ENGAGING SCIENCE: FARUQI'S ISLAMIZATION PROJECT AND THE REINTEGRATION OF VALUES INTO SCIENCE Dr. Isham Pawan Ahmad	
	ISLAMIZATION OF KNOWLEDGE AND ISMAIL RAJI AL FARUQI: AN EPISTEMOLOGICAL DISCOURSE Alauddin Mondal	
	RELEVANTIZATION: READING FROM AL-FARUQI'S ISLAMIC ENGLISH Dr. Che Amnah bt Bahari	

4:15 -4:45pm	Refreshment / Asar Prayer	Banquet Hall, Level 5, Rectory Building, IIUM



CLOSING SESSION

Day/Time	Activity	Venue
Wednesday 23nd October / 4:45-5:45 pm	M.C Br. Mazlan Mohd. Yusof Department of English Language and Literature. KIRKHS, IIUM	Senate Hall, Level 5, Rectory Building, IIUM
	Quran Recitation By Assoc. Prof. Radwan Jamal Yousef Elatrash Department of Quran and Sunnah, KIRKHS, IIUM	
	Speech By Assoc. Prof. Dr. Muhammad Mumtaz Ali, Director, ICCSIF 2013 Conference	
	Speech By Prof. Dato' Dr. Md. Tahir Azhar Deputy Rector Academic Affairs, IIUM	
	Vote of Thanks By Prof. Dr. Thameem Usama Head, Department of Usul al-Din and Comparative Religion, KIRKHS, IIUM	
	Dua By Dr. Ahmad Basri bin Ibrahim, Department of Fiqh & Usul al-Fiqh, KIRKHS, IIUM	

5:45 pm	Dinner	Banquet Hall, Rectory Building, IIUM



أسس تطبيق فكرة إسلامية المعرفة في جامعات العالم الإسلامي

كما يراها إسماعيل الفاروقي

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تعيش الأمة الإسلامية واقعاً تعليمياً متردياً إذا ما قورن بين ماضيها الذي يمثل نهضة علومها وتبوأها مرتبة قيادة الركب الحضاري لعصور خلت كانت بها خير أمة أخرجت للناس، وقياساً بحاضرها الذي يشهد لهاثاً خلف بريق الحضارة الغربية التي أشادتها علوم ومعارف نشأت وترعرت في بلاد المسلمين، وانتقلت بعدها إلى أوروبا وترجمت إلى اللغات اللاتينية مرات عدة، وكانت تدرس في المؤسسات والمعاهد والجامعات الأوروبية، ويعتمد عليها باعتبارها مراجع أساسية ساهمت في إثراء الفكر الأوروبي لقرون عديدة.
إن تقدم العلوم الإسلامية كان سبباً في إشادة أركان الحضارة الإسلامية ردحاً طويلاً من الزمن وهو السبب ذاته الذي ترتكز عليه حضارة الغرب وعلومه المعاصرة، ولا نبالغ إذا قلنا أن تجريد العلوم والمعارف من إسلاميتها هو مكمن داء الأمة وتردي واقعها التعليمي المعاصر يشهد بهذا كثير من العلماء المسلمين الذين تنبهوا لضرورة إسلامية العلم والمعرفة إذا ما أرادت الأمة أن تخرج من انحطاطها وتبعيتها للآخر وعلومه. ولعل من أشهر العلماء الذين أشار إلى ذلك العلامة الدكتور إسماعيل الفاروقي الذي يعد رائداً لفكرة إسلامية المعرفة كأساس للنهوض الحضاري والتخلص من الداء العضال الذي تعاني منه أمة الإسلام بعامة وواقعها التعليمي بخاصة. لهذا ستأتي هذه الدراسة حيث ستحاول تناول عدة محاور أهمها:-المقصود بفكرة إسلامية المعرفة عند إسماعيل الفاروقي؛ ومدى حاجة جامعات العالم الإسلامي لفكرة إسلامية المعرفة كما يحددها إسماعيل الفاروقي؛ أسس تطبيق فكرة إسلامية المعرفة في جامعات العالم الإسلامي المعاصر كما يقررها إسماعيل الفاروقي.



A STUDY OF AL -FARUQI'S THOUGHT ON ISLAMIC CIVILIZATION

Samina Yaqoob , Lecturer X+2, State Education Department, Jammu and Kashmir, India, samina.yaqoob@gmail.com

Ismail Raji al-Faruqi, a Palestinian–American philosopher was an ideologue, renowned consultant and an outstanding authority on Islam and Comparative religion. He is widely recognised for his perspective and comprehensiveness of concepts. Having pioneered the concept of ―Islamisation of Knowledge‖, Al-Faruqi holds the western imperialism and secularisation of culture in the name of ―Modernisation‖ as the primary causes of the lack of creativity, cultural backwardness, academic underdevelopment and scientific and technological slackness of the Muslim Ummah. Al-Faruqi stresses with sufficient reason the need of a vibrant reform and rethinking in the educational, cultural, political and social perspective of Muslim societies across the globe to respond to the sweeping advance of militarily and technologically powerful west. To obtain this purpose Al-Faruqi assigns an increasingly dynamic role to Muslim intelligentsia and, at the same time, expects the masses to recognise the role of intelligentsia/ulama for, they are the fountainhead of ideas and, he believes that, not swords and missiles but ideas and perspectives determine and shape the destiny of civilisations.

The present paper will be an attempt to evaluate the role of Al-Faruqi in re-vitalising the Ummah and to re-awaken the imaginative and creative perspective in Islamic civilisation.

Keywords: Islamic Civilization, Thought, Islamisation of Knowledge



REVIVAL OF RELIGIOUS T HOUGHT: IJTIHAD AND THE RE-EVALUATION OF CLASSICAL TEXTS IN MODERN TIMES

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One of the most important themes in Professor Al-Faruqi's thought was that of reformation in the Muslim world. My paper will examine the arguments of various contemporary Muslim reformers who call for a re-evaluation of traditional juridical institutions. Many contemporary jurists have argued that the juridical decisions in the past were interwoven to the political, cultural, or historical circumstances in the eighth century. They further argue while the Qur'an is a fixed text, the interpretive applications of its revelations can vary with the changing realities of history. My paper will examine the arguments of various contemporary reformers who call for a re-evaluation of traditional juridical texts. Scholars like Sanei and Mohsen Kadivar have called for a reevaluation of traditional juridical pronouncements on many issues, especially those which pertain to women.

I interviewed many jurists during my research leave last year. The paper will focus on how this call for a re-evaluation of Islamic law impacts issues of social and religious issues such as human rights and freedom of expression in Islamic law. My study will examine the current discourse on these topics as scholars and jurists are engaged in hermeneutic and interpretive exercises to provide a coherent re-evaluation of classical formulations and to assert a theory of international relations that will incorporate notions of dignity, freedom of conscience, and rights of minorities based on the notion of universal moral values.

Keywords: Reformation, Islamic Jurisprudence, Contemporary



ISLAMISATION OF KNOWLEDGE AND ISMAIL RAJI AL-FARUQI: AN EPISTEMOLOGICAL DISCOURSE

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Ismail Raji al-Faruqi, a distinguished twentieth-century Arab-American scholar of Islam, had redefined the relationship between religion and knowledge and made substantial contributions of the Islam and modernity discourse. He also examined a philosophical relationship between Islam and knowledge with an esoteric and scientific outlook for our better understanding of science, the arts, architecture, technology and a whole range of our knowledge-based fields of enquiry. He had the advantage of having deep knowledge of two different intellectual traditions, the Islamic and the Western. Enriched by the vast diverse scholastic backgrounds, al-Faruqi attempted to articulate the Islamic Worldview. This paper will articulate his views about the Islamisation of Knowledge and how he applied it. Concrete examples will be provided to support the claim made.

Keywords: Discourse, Knowledge, Tradition, Worldview, Islamisation, Concrete
Knowledge worldview

ISLAM AND THE WEST — NEED FOR BRIDGES OF UNDERSTANDING

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The need for constructing bridges of understanding between Islam and the West is of paramount importance. Although there are several misconceptions, similarities can be found in abundance. Now, the demography of the West reveals the _visible presence‘ of the Muslims. Perhaps, the term West needs to be redefined.
In spite of the burden of history of crusades, attempts have been made periodically to bring Islam and the West in harmony with each other. Ismail Raji Al-Faruqi made an outstanding effort in the 20th century.
Islam imbibes in it universal brotherhood. The message is relevant in any society. It is an irony that today Islam which is essentially a religion of peace is seen as a faith of violence in some quarters; and the Muslims around the



world are referred to as terrorists. This kind of attitude is widening the gulf between the West and Islam. Al-Faruqi and many other Muslim thinkers from the East and the West provided a clear vision of Islam through proper interpretation of history, laying down emphasis of universal values as important components of Islam. The concept of Islamisation of knowledge is to find out truth in the realms of visible and invisible. Da'wah with hikmat gives a clear vision of Islam and potential enough to remove misconceptions and misunderstandings. In the fast changing political scenario an extension of Al-Faruqi's work is required for the peace of the world.
The paper will discuss the writings of eminent philosophers, thinkers of the 20th century with reference to culture, civilization, Islam and the West. It will also critically examine the wrong notions of fundamentalism, religious identity, modernity, history, ideologies, jihad and hijab, prevalent in the West with a view to giving the right perspective and powerful image of Islam in the contemporary world.

Keywords: Civilization, Religion, East-west, Modernity, Brotherhood, misconceptions and misunderstandings

قضايا الحوار الديني بين المسلمين والمسيحيين في الفلبين:
مبادئ إسماعيل الفاروقي (دراسة مقارنة)

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يمثل هذا البحث دراسة ميدانية للمؤسسات الإسلامية والمسيحية غير الحكومية المهتمة بالحوار الدّيني في الفلبين، يركز الباحث على قضايا الحوار الديني بين المسلمين والمسيحيين في الفلبين، ثم يحاول الكشف عن أهمية مبادئ إسماعيل الفاروقي للحوار بين الأديان في الفلبين ثم مقارنته. وعلى ضوء ما تقدم، يحاول البحث الإجابة عن الأسئلة الآتية:



1- ما القضايا في الحوار الدّيني في الفلبين؟

2- ما مبادئ الحوار بين الأديان عند إسماعيل الفاروقي؟

3- ما علاقة مبادئ الفاروقي للحوار بين الأديان في الفلبين؟ وكيف تطبيق تلك المبادئ في الفلبين؟

أهداف هذا البحث منها: توضيح قضايا الحوار الديني بين المسلمين والمسيحيين في الفلبين، وبيان مبادئ إسماعيل الفاروقي للحوار بين الأديان، اتخاذ الحوار الدّيني وسيلة ناجحة للتعايش السلمي في العالم عامّة والفلبين خاصة. استخدم الباحث المنهج الاستقرائي الذي يتركز دوره على جمع النصوص والمقالات التي تتعلق بالموضوع، معتمدا على الدراسة الميدانية، فقام بمقابلات شخصية مع البارزين في المؤسسات الإسلامية الثلاثة المختارة. توصل الباحث بعد دراسته إلى نتائج ومقترحات وتوصيات، وسوف يبينها الباحث في دراسته.

ماوراء الدين: مشروع الفاروقي لتجاوز الدراسة الغربية للأديان – دراسة تحليلية نقدية

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تهتم هذه الورقة بدراسة مساهمات الفاروقي في إرساء علم جديد للأديان، وتأسيس رؤية منهجية متميزة في دراستها، سماها ماوراء الدين (Metareligion)؛ تهدف إلى نقد معرفي لعلم مقارنة الأديان وإبستيمولوجيته الغربية، وتقترح مشروعا نقديا لتجاوز فينومينولوجيا الأديان، وتدعو لتأسيس رؤية منهجية في دراسة المنهج المفضل لدى الكثيرين في دراسة الأديان، وأكد أنها تصلح منهجا لدراسة الأديان، ومشروعا لعلم كلام جديد، وأساسا متينا لحوار الأديان، والتفضيل بينها.

ورغم أهمية هذا المشروع على المستويين المعرفي والمنهجي، فقد أراد لها الشهيد الفاروقي أهدافا سامية، ومع ذلك لم أعثر على أحد اهتم



بتتبعها وتحليل أسسها، ناهيك عن نقدها أو تأصيلها، أو محاولة توظيفها. ولذلك سأهتم بدراستها وتتبع أصولها ومستنداتها، متبعا الخطة التالية:

- الفاروقي واهتمامه بدراسة الأديان
- نقد الفاروقي لعلم مقارنة الأديان من منظور غربي
- تأسيس الفاروقي لتجاوز فينومينولوجيا الأديان
- مبادئ ماوراء الدين، تحليل وتأصيل
- خاتمة: نتائج ومقترحات جديدة

وسأعتمد في هذه الدراسة على منهج تحليلي مقارن، وأشفعه برؤية تاريخية نقدية؛ أحلل جهود الفاروقي في هذا المجال، وأبحث عن أسسه النقدية، وأنظر في أصالتها النقدية، لأميز بين جديدها وقديمها، وأسبر أبعادها التطبيقية، وبالله التوفيق.

كلمات مفتاحية: dialogue of religions، comparative religion، metareligion

تجديد الفاروقي في تناول قضايا العقيدة، التوحيد نموذجا

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يعتبر الدكتور إسماعيل الفاروقي من أبرز أعلام الفكر الإسلامي المعاصر، وممن ساهم في بعث قضية إسلامية المعرفة ووضعها في أطر واضحة المعالم لتكوِّن نموذجا معرفيا تمضي عليه البحوث وتؤسس لأجل تحقيقه المؤسسات وتُأَصِّل لذلك الأعرافُ العلميةُ التي تجمع بين قراءة الوحي وقراءة الخلق، والجامعة الإسلامية العالمية واحدة من تلك المؤسسات التي أُسسَت وسعت في تحقيق هذه الرؤية.



والناظر لإبداعات الفاروقي يلفاها كثيرة، فهو ممن أصل للفكر الإسلامي، وتناول قضايا العقيدة، وقارن بين الأديان، وسعى لإبراز الوحدة بينها والاختلاف رادا كل جانب إلى محله، الوحدة إلى الوحي والاختلاف إلى الشرعة والمنهاج أو إلى التحريف والهوى. كما كان من المنظرين لأسلمة العلوم الاجتماعية، وغيرها من الجهود.

ولعل من الجوانب التي جدّد فيها الفاروقي منهج تناول قضايا العقيدة، فقد خرج من معهود النمط الكلامي التقليدي المدافع عن العقائد بمنهج جدلي، كما فرّ من الفلسفة الكلية أو الإلهيات بطرح المتأخرين لها، إلى رحاب أقرب إلى العصر وأمس بالوحي، متخذا منهج المقارنة مع الأديان الأخرى خاصة اليهودية والنصرانية، ما يظهر هيمنة الدين الخاتم، كما ركز على المقارنة مع الرصيد الحضاري الإسلامي والغربي مستثمرا نتائج المعرفة، لإحقاق الحق وإظهار الوجه الحقيقي للدين الإسلامي، إضافة إلى التنزيل على واقع الإنسان المعاصر فتناول الكثير من قضايا العصر موثقا الصلة بين الفكر والاعتقاد والحياة الفكرية والعملية المعاصرة، دون أن نغفل جانب التأصيل من نصوص الوحي تجلى في نظرات ثاقبة في دلالات الآيات وإشارات الوحي.

وستحاول الورقة المقترحة أن تتناول هذا الجانب بالدراسة، بهدف إبراز ملامح التجديد في الدرس العقدي، ولزوم الاستفادة من ذلك في تثوير المفاهيم وترسيخ اليقين وتأصيل التعامل العلمي مع قضايا العصر من الزاوية العقدية والفكرية. وهذا ما يخدم الهدف الثاني للمؤتمر وهو: تجديد تقاليد الجهود العلمية الإسلامية في المجالات الأكاديمية. وضمن المحورين الثاني والرابع من محاور المؤتمر أي: النظرة التوحيدية، ومنهج ونظرية المعرفة.

وستعتمد الورقة على أبرز كتاب في هذا الصدد للمؤلف وهو: كتاب التوحيد، إضافة إلى مقالات الفاروقي الأخرى، متخذة المنهج الوصفي والتحليلي والنقدي إن اقتضى الأمر، وسيكون ذلك في مبحثين: الأول عن منهج تناول القضايا العقدية، والمبحث الثاني عن ملامح التجديد في التناول العقدي عند الفاروقي رحمة الله عليه.



كلمات مفتاحية: قضايا العقيدة مثل التوحيد والرؤية الكونية، طريقة تناول تلك القضايا وطريقة عرضها وضوابطه، إضافة الفاروقي في هذا المجال

سد الفجوة المعرفية في المجتمعات الإسلامية:

تحليل نقدي لنموذج الفاروقي البديل للجامعة الإسلامية

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رحل الدكتور إسماعيل راجي الفاروقي في منتصف الثمانينيات من القرن الماضي تاركاً وراءه ما يمكن اعتباره "أفكارا قوية"، وتراثا فكريا ثـــرّا، تفاعل معه من حملوا هموم الإصلاح الفكري والمعرفي. ولا نبالغ إذا قلنا إن كتابات الفاروقي – من بين كتابات من عاصروه– قد توفر لها ما لم يتوفر لغيرها؛ شرحاً وتعليقاً ومراجعةً ونقداً وتطبيقاً. وفي هذه الدراسة لا نريد أن نقف عند الشرح أو التعليق العابر على جانب من هذا الفكر الغني في مادته، بل نهدف من وراء هذه الدراسة إلى إعادة النظر وإمعان الفكر في قضية/ ظاهرة توفر للفاروقي أن يحلل عناصرها، وأن يصوغ مقترحاً يعالج إشكالها الذي ظل عصي عن الحل.

فقد وصف الفاروقي ظاهرة غياب مساهمة العلماء المسلمين في مجال العلوم الاجتماعية، بل وتشكلها في بيئة علمية تهيمن عليها مسلمات فلسفية كلية متحيزة ضد الدين، بـــ"الفراغ المعرفي الإسلامي الخطير"، فدعا إلى تنسيق جهود العلماء المسلمين المختصين في حقول العلم الاجتماعي، وإلى ضرورة إحداث علاقة تكاملية بين جهود أولئك العلماء من جهة، وبين نشاط الجامعات الإسلامية في مجالات التدريس والبحث من جهة أخرى، على أن تشرف على مثل هذه العملية التنسيقية Coordination Process منظمة أو اتحاد مهني يسهر على حماية فكرة المحافظة على الهوية الثقافية لأعضائه، ويرعى إنتاجهم ويربطه بقضايا الأمة.



ولكن الفاروقي – فيما يبدو– أدراك، ومن خلال تجربته العملية في قيادة إتحاد علماء الاجتماع المسلمين في شمال أمريكا وكندا، أن فكرة الاتحاد المهني لعلماء اجتماع مسلمين في الغرب تظل فكرة غير مكتملة إذا لم ترتبط أنشطة أعضائه البحثية وأولويات عملهم بمؤسسة تعليم جامعية ملتزمة بالرؤية الإسلامية، لأنه في غياب مثل هذا الارتباط فسوف تستقطب جهود أولئك الأعضاء لصالح أجندة بحثية لمؤسسات لا تعمل على خدمة الهوية الثقافية التي ينافح عنها ذلك الإتحاد، فتغيب الفكرة التي من أجلها أنشأ؛ لاسيما وأن الإتحاد أصلاً يعمل في محيط علمي حر فيه قدر عالي من التنافسية. هذا بالإضافة إلى أن استدامة تأهيل أجيال جديدة من الباحثين يتطلب تطوير برامج في مؤسسات مؤهلة لمنح الدرجة العلمية، وهذا لا يتوفر إلا بالجامعات. والحال كذلك، فإنه يتوجب البحث عن تلك الجامعة الإسلامية التي ينشد الإتحاد الشراكة معها، فنموذج الجامعات الإسلامية القائمة بالفعل في العالم الإسلامي بعيد عما يطمح إليه الفاروقي. وبالفعل، قدم الفاروقي تصوراً للجامعة المنشودة بسطه في دراسة مستقلة، ففصل في طبيعة تلك الجامعة ورسالتها وأهدافها ومناهجها ووظائفها، وجعل على رأس تلك الوظائف مهمة ملء الفراغ المعرفي الإسلامي.

ولما كان جهد الفاروقي الإصلاحي مصوباً في الأساس نحو هذه الغاية "الخطيرة"، فإن المبادئ العامة التي حددها في رسالته حول إسلامية المعرفة –وهي في الأصل دراسة قدمها في مؤتمر إسلام أباد عام 1982م– جاءت متسقة مع تصوره للعلوم الاجتماعية التي ينشد تطويرها، أما الخطوات الإثنا عشرة التي ضمنها تلك الرسالة فإنها – من الزاوية التي قراءنا بها أعمال الفاروقي – تفهم في سياق تصوره للجامعة الإسلامية، وهو تصور دفع بمسودته إلى رئيس وزراء دولة ماليزيا يومها، فوجد اهتماماً وتقديراً سرعان ما ظهرت معالمه في الجامعة الإسلامية العالمية التي أنشئت بقانون خاص في عام 1983م بكوالالمبور.

بهذه الخلفية، نناقش ما بات يصطلح عليه بـــ"الفجوة المعرفية"، فننظر فيما قدمه الفاروقي من تحليل وتشخيص لإشكالـــ(ية) المعرفة في المجتمعات الإسلامية، لنختبر قوة تماسكه على المستوى النظري المتعلق بفهم العلاقة بين واقع التعليم وأزمة المعرفة في المجتمعات الإسلامية في العصر الحديث، وبفكرة إنتاج المعرفة وشروطه، وهي فكرة ولدت في رحمها كثير من المصطلحات التي حاولت التعبير عن مبدأ يجمع بين الإفادة معرفياً من الغرب ومن التراث الإسلامي. أما على المستوى الإجرائي التطبيقي فنناقش قضية إنتاج الكتاب المنهجي الجامعي، كما



تصورها الفاروقي ومن سار على نهجه، ونؤسس مناقشتنا على أساس حجج نصوغها مهتدين بجانب من التقاليد المنهجية العريقة في التراث المعرفي الإسلامي المبكر، خاصة تلك التقاليد المرتبطة بطريقة تأليف المراجع العلمية، وبالطريقة المدرسية في التعليم؛ القائمة على احترام الاختلاف في المقدمات والآراء – على الرغم من أهمية الإجماع وضرورته– وعلى اعتماد أساليب الجدل والمناظرة، التي أثرت الحياة العقلية في الإسلام. والغرض من كل ذلك أن نثري مناقشة أفكار الفاروقي وأن نصلها بجهود إصلاح منظومة مؤسسات العلم والتعليم العالي والبحث العلمي في العالم الإسلامي.

والله من وراء القصد وهو يهدي السبيل.

كلمات مفتاحية: Islamic university ،Knowledge ،Reform

THE INFLUENCE OF AL-FARUQI ON ISLAMIC THOUGHT IN THE WEST AFRICAN SUB -REGION AN ANALYT ICAL REVIEW OF THE ISLAMISATION OF KNOWLEDGE LITERATURE IN NIGERIA (1980 – 2010)

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The Islamisation of Knowledge undertaking is the most integral part of the overall Islamic resurgence and movement, and without any doubt Al-Faruqi was its foremost proclaimer, torchbearer, fountainhead and trailblazer. When the concept first emerged in the Nigerian academic and intellectual circles it was received with observable estrangement and skepticism. It gradually gained remarkable acceptance as manifested in the various Islamic oriented courses introduced in many faculties in Nigerian Universities. Islamic oriented primary and secondary schools have numerously been opened in all parts of the country. The number of academic (degree targeted) and other forms of



researches conducted and publications made on the Islamic perspectives of certain subjects/concepts can only be imagined. It is therefore, against this background, and in the particular context of the Islamisation of knowledge project that this paper attempts to examine the influence of Al-Faruqi on Islamic thought in the West African Sub-region with particular reference to Nigeria. For this particular purpose, the paper attempts to undertake a thematic and analytical review of the Islamisation of Knowledge literature, particularly identifying and expounding references made to and citations made on Al-Faruqi.

Keywords: influence, Islamic thought, Islamisation knowledge

THE NATURE AND RELEVANCE OF ISLAMIC EPISTEMOLOGY IN AL-FARUQI'S THOUGHT

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Epistemology or the theory of knowledge is mainly concern with the nature of human knowledge, its sources and methodologies. Reason and faith or knowledge and virtue are, therefore, the related subjects of epistemology which establish the major qualities of human aspects. Integration of these two aspects is essential to construct the proper path for realization of the final purpose of humanity on earth, i.e. fulfilling the will and commandments of Allah (SWT). Al-Faruqi establishes his epistemology based on thorough identification of two sets of principals for understanding the world: first, the theoretical principals which constitute the foundation of human knowledge as general; and the second is principals of value which related especially to the matter of religion and culture. The major point of Al-Faruqi`s thought on this matter is found on hypothesis that the Islamic epistemology is based upon the unity of truth which devolves from the unity of the Creator. The main objective of this paper is to elaborate the above epistemological principles and explain their relevance to integrate the modern sciences into the Islamic values. The paper also aims to examine the basic hypothesis of al-Faruqi`s epistemology. The method adopted in the paper is analytical in nature.

Keywords: Epistemology, Unity of knowledge, Integration, Theoretical principal, Modern science, Values, Al-Faruqi.



AL-FARUQI AND THE KNOWABILITY OF VALUES

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In a divisive gesture, Isma'il Raji al-Faruqi once described the Kantian tradition as an "infelicity." The transcendental order herein al-Faruqi posits as conflicting with the values of 'urubah, the constitution of man dictated by a supra-material Unseen impacting the terrestrial realm. Bliss and woe are conceived as bound up in God's Justice, the values of which can only be explicated through a hermeneutics of nature, proving further perspicacious ineptitude. This paper aims to elaborate the conditions of Being, thought to be a part of al-Faruqi's 'urubah, that make the phenomenological experience of faith problematic. This paper has two components: (1) An analysis of al-Faruqi's theory of values and (2), the implications on our apprehension of Being derived from the reality of God's attributes apropos to values that validate faith. I propose that al-Faruqi's ontological claims properly elucidate a worldview between unintentional materialism and idealist obscurantism.

Key words: Al-Faruqi, Kant, phenomenology, transcendental theory, ontology

السلام الإسلامي عند الفاروقي، المحددات والتجليات

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السلام، الحرية، حقوق الإنسان، الحريات الفردية، مفردات نضحت وجاشت بها مؤلفات كبيرة، وأفردت لها مراكز ومؤسسات فريدة وأسقطت بسببها أنظمة عتيدة، ولازال الغرب يرافع من أجلها بل يحاكم غيره على احترامها بدعوى حماية السلام العالمي، فهل نجح في ذلك أم أخفق إخفاقا بينا؟

إن الإجابة الجلية نجدها عند المفكر إسماعيل الفاروقي الذي درس الفكر الغربي ونقده من داخله أي من بنيته المعرفية القائمة على إقصاء



.الأطراف لصالح المركز، أي الليبرالية وتجلياتها الحديثة والمعاصرة

وهو في نقده لبنيتها المعرفية ولتطبيقاتها العملية يقدم جهود نظيرتها الحضارة الإسلامية في موضوع السلام الإسلامي، الذي يعد التجلي الأبرز لجوهر الحضارة الإسلامية وهو التوحيد، فالجديد في الموضوع عند الفاروقي أن مسألة السلام الإسلامي كما يقدمه ليس مسألة عارضة أو لبوسا، ولكنه قضية مركزية مرتبطة بالبنية المعرفية لنظرية التوحيد وطبيعة الدعوة الإسلامية القائمة على مفاهيم الحرية والعقلانية والشمولية.

وهي مفاهيم أصيلة يبز بها الإسلام غيره من الديانات و الفلسفات الوضعية القديمة أو الجديدة، ويزداد تألقه في تطبيقاته في زمن التأسيس ثم في حركة الفتوحات ثم في انسياب الإسلام في بقاع الأرض دون حارس من حديد أو رقيب من قانون، وإنما هو جوهر التوحيد الدافق الذي خلقت به أمة الإسلام الكبيرة. وهو لا يعني انتماء البشر أجمعين إلى دين الله الخاتم، فذلك مرجو مبتغى، ولكنه يعني دخول الناس في المنظومة القيمية للسلام، أو يعني الدخول في مقتضيات النظام الإداري السياسي. والاستفادة من تشريعاته القاضية بالحق في الاختلاف الديني والتعددية المذهبية، فالناس أحرار في التدين بما يشاؤون غير أحرار في هدم العلائق الاجتماعية والروابط السياسية التي تضمن لهم .العيش المشترك

.هذا السلام الإسلامي سبقت الحضارة الإسلامية عصبة الأمم والأمم المتحدة وتجاربهما القاصرة في تحقيق السلام والكرامة للبشرية

من أجل فهم موضوع السلام الإسلامي وعلاقته بموضوع التوحيد عند الفاروقي واستجلاء المحددات المعرفية وتحديد التجليات التطبيقية، .فإننا نقسم إلى الورقة إلى الآتي:أولا، التوحيد وطبيعة الدعوة الإسلامية

ثانيا: خصائص السلام الإسلامي ومحدداته في السنة والسيرة النبوية

ثالثا: تجليات السلام الإسلامي في حركة الفتوحات

رابعا: السلام الإسلامي والديانات الأخرى.



كلمات مفتاحية: السلام، التعايش، الحريات، العلاقة مع الغرب، الفتوحات الاسلامية، حقوق الإنسان، الديانات

من أسلمة المعرفة إلى أخلقة الحداثة: أثر الفاروقي في بنية الفكر المعاصر

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لانبالغ إن قلنا إن من أهم رواد الدراسات العميقة للحداثة الغربية في عالمنا العربي المفكر الفلسطيني الكبير الدكتور إسماعيل راجي الفاروقي. فقد اخترق هذه الحداثة وعاش جانبا منها واقعا ومعرفيا وفلسفيا، دون تبنيها كمرجعية معيارية وفكرية كما حدث للكثير ممن استهوتهم الطروحات الحداثية في جذورها ومنهجها وواقعها، فهو مع ثلة من المؤسسين لنادي الاجتماعيين المسلمين في أمريكا عبّروا عن ضرورة مراجعة مشروع الحداثة، وأعلنوا أن فلسفتها تتضمّن منذ البداية سقوط الكثير من قيم الحضارة الغربية التنويرية ومنظومتها، ونادوا بضرورة تقويض مركزيتها وميتافيزيقيتها. وعليه فلا ريب إطلاقاً في الحكم بأن ولادة منظومة ما بعد الحداثة التي أعلت من شأن العدم والنسبية والشك في كل شيء، ماهو إلاّ نتيجة طبيعية لعمى الحداثة وتحيّزها وانحرافها المعرفي والإنساني والحضاري. فما بعد الحداثة مرحلة زمنية معيّنة حملت معها قيماً وتصورات جديدة لشتى الميادين العلمية والسياسية والحياتية، تجاوزت الحداثة كتصور ومفهوم ومنظومة ميتافيزيقية، وقامت على أنقاضها لغلبة القيم المادية المشكلة لها والتي ينادي اليوم بعض مفكرينا بتبنيها.

ولقد كان الأستاذ الفاروقي رحمه الله من أوائل من انتبهوا إلى التحيّز المعرفي الذي وقعت فيه الحضارة الغربية؛ من حيث كمون الطرح المادي في نظرية المعرفة وتأسيس الحضارة بكل تجلياتها على نموذجه، بما أدى إلى نتائج خطيرة على المستوى الحضاري والإنساني والكوني أشرنا إليه من قبل ؛ وهدّد المنظومة القيمية للأديان السماوية، وتم قولبة الحياة وفقا لهذا النموذج.



ولذا عمد الفاروقي إلى مسألة المعرفة كقاعدة انطلاق لتصحيح وجهة الحضارة؛ ونادى بفكرة أسلمة المعرفة؛مبدأ ومنهجا وغاية. ولعل أهم ما في فكرة الأسلمة مسألة تكييف المعرفة مع المصدر الأول عند المسلمين ؛ وهو الوحي؛ حيث انكب على التأسيس لهذه الفكرة وتوسيع مضمونها ومجالها؛ لتصبغ الوجود كله، وفي ثناياها مباحث جليلة القدر تم إعادة صياغتها؛ في الخلق والوجود و المصير والغاية من الوجود والسلوك الإنساني، وخضوع الغيبي للطبيعي،....وغيرها من المباحث التي خضعت للأسلمة.

ورغم الخلاف في الفكرة حتى داخل النطاق الإسلامي؛فإن ما حققته من إنجازات معرفية وواقعية ؛ قد فتحت المجال لفكرة أخرى تنصب على تتبع الأثر الذي أحدثته الأسلمة في سيرورة الحداثة؛ على مستوى المبادئ المؤسسة و مضمون القيم السائدة و المكونات الحضارية العالمية المختلفة.

الإشكالية: ولذا يحق لنا أن نتساءل تساؤلا علميا موضوعيا: هل استطاعت فكرة إسلامية المعرفة اختراق مادية الحداثة وعدميتها وعبثيتها، وهل بالإمكان الجرأة في تبني الرأي الذي يقول بتحقيق **فتح أخلاقي في منظومة الحداثة**، تجلى في الاعتراف الواسع بالقيم المثلى لديننا بعد دهور من الجحود. **وهل يمكن إيجاد نظرية تؤسس لأخلقة الحداثة ومن ثم الاتجاه قدما لخلخلة كامل البنية المعرفية والفلسفية للحداثة،** و تفكيكها وإعادة تركيبها وفقا لأفكار الفاروقي في إسلامية المعرفة، وهدفه في الوصول إلى حضارة أخلاقية ؛يتكامل فيها الوحي والعلم، وينحو بالإنسانية إلى مزيد من التقدم والتحديث والازدهار في إطار فكرة الاستخلاف القرآنية ؟

تلك الأسئلة هي مضمون ما نبغي الإجابة عنه في الموضوع الذي أود طرحه في ورقتي المقدمة إلى مؤتمركم الميمون. مع الإشارة إلى اعتمادي على المنهج الاستقرائي والتحليلي المقارن ؛ مع النقد والتوجيه.



UPHOLDING AL-FARUQI'S ISLAMIC ENGLISH: THE CASE OF ENGLISH IDIOMS WITH INAPPROPRIATE CONTEXTS AND THE USE OF EXPRESSIONS FROM AL-QUR'AN AND AHADITH AS ALTERNATIVES

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Islamic English is a concept popularized by Al-Faruqi with the objective to enrich English language with proper vocabulary and meanings, which are in line with the teachings of Islam, in order to serve the communication needs of Muslim users of the English language. Al-Faruqi‘s concerns are in the transliterations and translations of Arabic words to English and adding to his concerns, the current study looks at the use of English idioms. The insertion of English idioms as figures of speech in conveying certain imageries and messages in English conversations of Muslims is very common. Nonetheless, not many Muslims are aware of the reality that some of these English idioms bear inappropriate contexts and connotations for Muslims. Since the origin of English can be traced back to the West and the non-Muslims, specifically to Christianity, the elements of superstitious, polytheistic and irreligiosity that exist in these idioms make them inappropriate to be used by Muslims, for these elements can afflict one‘s faith and spiritual being. Based on the approach of Islamic English introduced by Al-Faruqi, this study aims to identify the inappropriate English idioms and to present expressions found in Al-Qur‘an or Ahadith as alternatives to these idioms for Muslims to utilize in their speeches. Significantly, the study reveals several inappropriate English idioms that can be replaced by numerous expressions, recognized as zikr, from Al-Qur‘an and Ahadith which transmit similar imageries or messages in conversations. This paves as guidelines to the ways of communication which are practical, sustainable and in line with Islamic values promoted by Al-Faruqi. With this study, the relevance and reflections of Al-Faruqi‘s thoughts in the field of language are verified.

Keywords: English language; Islamic English; Islamisation of Knowledge; Un-islamic English idioms; Communication



APPLYING AL-FARUQI'S METHOD OF META-RELIGION TO UNDERSTAND INTERFAITH-ISSUES IN MALAYSIA

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Meta-religion has been regarded as an Islamic contribution to comparative religion and interfaith dialogue. The method considered as a rational critique to other religions was initially coined by al-Faruqi in his analysis of the Christian Ethics. The objective of the article is to study how al-Faruqi's method of meta-religion can be adopted to understand interfaith issues between Muslims and Christians in Malaysia. As such, the study will explain the nature of interfaith issues between Muslims and Christians and analyses the rational argument about the issues against the principles of meta-religion.

THE INFLUENCE OF THOUGHTS BY ISMAIL AL-FARUQI (1921-1986): TOWARDS THE EXPANSION OF DISCOURSE OF RELIGIOUS THOUGHTS AND THE ISLAMIC MOVEMENTS IN MALAYSIA

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As a comparison, the study of Islamic thoughts in the Western universities especially in United States has undergone a rapid development in comparison to Malaysia. This can be seen through the massive development in the world of thoughts and the Islamic activities within the universities in United States since 1960. Apart from the Islamic studies, the intellectuality flourishes rapidly in the field of religious thoughts and philosophies. By sending Malaysian Muslim students to United States for their tertiary education during that period had also become one important aspect that answers the massive developments of Islamic thoughts and missionary endeavor. This phenomenon had also influence the development of Muslim intellectuals and the Islamic movements in Malaysia. One of the prominent figures that had influence the thinking of Muslim intellectuals in Malaysia was Ismail Al-Faruqi (1921-1986). His writings in the philosophical field and the Islamic thoughts had influenced Muslim intellectuals and the Islamic movements especially ABIM. ABIM, who was the primary Islamic movement at that time, had made him and his result of thinking as their source of ideology. The generation of ABIM intellectuals that was in the universities had made his ideas as their prime source and some of them had furthered their studies under his guide or studied with him



in Temple University including Osman Bakar, Faisal Othman, Mohammad Saleh Yaapar, Mohd Noor Manuty and so on. While the leader of ABIM, Anwar Ibrahim had a close relationship with him and had made him as source of reference regarding the matters of the expansion of Islamic missionary endeavor and the insight of the Islamic movements in Malaysia, and there was even an opinion that Anwar Ibrahim‘s entry within government and UMNO in 1982 as a result of the initiative taken by Ismail Al-Faruqi. His works in Islamic thoughts especially on the matter of Islamic epistemology and the Islamic art had received favourable response in Malaysia. His influence in Malaysia can be seen through the discussion of his books, seminars on his stature, and academic researches on his thoughts that have been done as well as his disciples that help spread his thoughts in Malaysia. This paper will also highlight the efforts taken by Ismail Al-Faruqi in restructuring the Islamic education through the project of Islamisation of knowledge pioneered by him.

CONCEPT OF *HANDASAH AL-SAWT* ACCORDING TO ISMA'IL RAJI AL-FARUQI

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During the early of Islamic era, weddings, wars and pilgrimages are accompanied by music. However, it is difficult to reconstruct the nature of such music as it was not well researched by many scholars. Nevertheless, a great figure of Islamisation thought, Ismail Raji al-Faruqi (1986) elaborated such a beautiful concept of Handasah Al Sawt in his book entitled The Cultural Atlas of Islam in order to enhance the understanding of culture and art throughout the centuries. He brought the Islamic theories and concepts in his excellent writings and explained the term of Handasah Al Sawt as the art of sound according to Islamic practices among the Muslims. This particular art was divided into five categories; Qur‘anic chant or melodious recitation, religious chant, vocal and instrumental music, theme songs and entertainment music in Islam. Furthermore, his idea of Handasah Al Sawt includes the history of music, types of music, books related to music, religious perspectives towards music, the beauty of music and Muslim contributors




from eighth centuries such Al Farabi (tenth century) and Safi al Din (thirteenth century). In addition, he claimed that Qur'anic chant is the highest level of Handasah Al Sawt because of the close relationship between the reciters and the God in term of tawhid. Since this concept has significant influence on the Muslim communities, there is a need for further explanations in the field. In conjunction with Qur'anic chant, I will look at the importance of the Islamic art of sound and its adaptation. In sum, Al-Faruqi stressed that Qur'anic chant is the most significant practice in the Muslim world as compared to any other Islamic art of sound.

Keywords:Ismail Raji Al-Faruqi; Handasah Al Sawt; Qur'anic chant; Musicology in Islam.

ISLAMIC PERSPECTIVE AND MODELS TO RESEARCH IN HIGHER EDUCATION

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In the past few centuries, globe has gone through many changes. The outstanding appearance of this development is the industrial revolution. The modernity as an idea has progressed in the same period of time. The most important feature of modernity is humanism. The concept of ―humanism‖ has gradually spread over the worldreligious communities across the world are seriously challenged today by the pervasive influence of secular materialism and its value system. They are faced with a major dilemma about how best to respond the challenges of the future. Some will say that the answer is in going back to the past; others will urge us to plunge headlong into the future.
In truth, man needs both roots and branches in order to survive and flourish. The dilemma of how best to respond the challenges today requires an honest assessment of the following questions:
I. the relationship between Islam and science
II. Islamic perspective on scientific inquiry
III. the specialties of Islamic paradigm of science
IV. the models of research for Islamic higher education
This article tries to respond the above questions



Keywords: Islamic perspective; research models ; higher education ;science

TRANSFORMING ISLAMIC VALUES IN MALAYSIA: THE ROLE OF AL-FARUQI

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This paper will investigate the methods and contributions of al-Faruqi (1921-1986) in transforming Islamic values in Malaysia. This include his role in transforming the worldview of Islam, projecting the tawhidic principles, realizing Qur‘anic ideal and aspiration in creating balance and ecumenical community par excellence, restoring the dynamic religious *welstanchauung* and ummatic consciousness, inspiring the scientific achievement, pursuing meta-religious ideal based on Abrahamic faith tradition, developing and assisting government in implementing Islamisation policy, initiating civilizational dialogue, and establishing network with key da_wah organizations in Malaysia such as ABIM (Angkatan Belia Islam Malaysia - Islamic Youth Movement of Malaysia). The principle focus of this study will concentrate on al-Faruqi‘s greatest contributions in transforming da_wah tradition in Malaysia, by investigating his role and involvement in the ABIM in early 70s and 80s.

Keywords: Al-Faruqi, transformation, da_wah, Islamic values, ABIM

THE FEASIBLITY OF AL-FARUQI'S META-RELIGION PRINCIPLES: SHARING OF RESEARCH EXPERIENCE

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This paper shares part of the research experience in applying al-Faruqi‘s meta-religion principles for developing profile of religions in Malaysia. To capture the principles, two major categories have been recommended as the anchoring themes which are _permanent‘ and _dynamic‘. The categories were tested by means of in-depth interviews



with learned representatives of four major religions in Malaysia. This paper therefore focuses on sharing part of the important processes involved in the research those are developing and testing the themes. The two processes have enlightened the researcher on the feasibility and the weaknesses of meta-religion principles as means for understanding religions.

Keywords: Meta-Religion, Inter-Religious Relations, Religious Studies, Comparative Religion.

دراسة في محاولة الفاروقي (١٩٣٣–١٩٨٦) لتأصيل المنهج الظاهراتي: إشكالية الموضوعية العلمية والخصوصية الدينية

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لا شك أن دراسة الدين مثله كموضوعات بحثية أخرى في مجال العمران البشري يقوم على منهجية علمية تتطلب الصرامة والدقة والتحقيق أكثر من غيرها من العلوم لما يترتب من العواقب إذا حدثت الإخفاقات وكثرت الضلالات. فالعلوم الأخرى تؤثر على حياة الإنسان الظرفية، بينما الدين يحدد المصير النهائي الخالد للإنسان. وعي هذه الحقيقة جعل العلماء المسلمين يولون اهتماما بالغا لدراسة الدين وجعله محور المعارف والعلوم الإنسانية كلها. بحيث اجتهدوا في نطاق واسع في بناء علوم دينية تخص كل الجوانب التي يقوم عليها إقامته وتبليغه وتدعيم ذلك بمؤسسات علمية مستديمة يعجز المرء إحصاء فضلها وتقويم دورها في بناء كيان الأمة الإسلامية. يعرض البحث محاولة فريدة للأستاذ الفاروقي في صياغة المنهجية العلمية لدراسة الدين ضمن التحولات المعاصرة في الدراسات الدينية ودور الدين في حياة الإنسان المعاصر ثقافيا، وتربويا، وسياسيا، واقتصاديا، واجتماعيا. يسعى الباحث إلى التعريف بالمبادئ الأساسية لمنهجية الفاروقي في دراسة الدين وظواهره في العمران البشري اعتمادا على المنهج الظاهراتي الذي رجع أصوله ونسخته الأصلية إلى جهود البيروني (973-1048) في دراسته للثقافة الهندية. يركز الباحث على بيان خصوصية المنهجية الإسلامية التي صاغ بها الفاروقي مبادئ الظاهرتية واتجاهها التطبيقي في دراسة المظاهر الدينية ومكوناتها. يعتمد الباحث على تحليل نصوص للفاروقي وإجراء مقارنات ضمنية بينه وبين تصورات علماء الغرب



للمنهج ذاته. ينتهي البحث إلى نتيجة مفادها أن محاولة الفاروقي رحمه الله تعد أنموذجا أصيلا من نماذج إسلامية المعرفة التي اعتمد عليها على عمليات علمية مختلفة منها: التحقيق، والتأصيل، والتقعيد والتوظيف.

كلمات مفتاحية: المنهجية العلمية، الظاهرتية، الوحي، الضوابط، الحقيقة، الذات العارفة، العوائق الطبيعية، التحيز، الموضوعية.

COMMENTRY ON ISMAIL AL -FARUQI'S FIVE PRINCIPLES OF NATURE: PROFANITY, CREATEDNESS, ORDERLINESS, PURPOSIVENESS AND SUBSERVIENCE

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This paper examines the scholarly views of one among the famous Islamic scholars of the 20th century Ismail Al-faruqi. Al-faruqi made an invaluable contribution about nature from Islamic perspective. He provided five key angles from which nature could be interpreted from an Islamic world view. These perspectives include profanity, createdness, orderliness, purposiveness and subservience. His views on profanity were that nature is ephemeral, in itself it is good; but with reference to what man makes use of it. This paper shades more light on examples he provided about this. About createdness Al-faruqi talked on the emphatic lesson of creation, maintaining that God alone creates and recreates through His word of command. Similarly on orderliness he mentions how Allah implanted order in nature and command it to follow that pattern which is immutable. When speaking on purposiveness his views were on how Allah assigned purpose, measure, destiny to nature and how Islam declares man to be the finalistic chains of nature. In supporting nature to be subservient he discussed the faculties that Allah blessed man with for him to understand nature. Al-faruqi also explains how Allah made nature subservience to man for him to use it in achieving felicity. However, this article discusses other Islamic scholars view based on their understanding and interpretations of these Islamic concepts which are mutually interconnected and interrelated on the basis of Qur'an and Sunnah.

Keywords: Al-Faruqi, Nature, Islam



AL-FARUQI AND THE CONCEPT OF ORIGINAL SIN IN ABRAHAMIC FAITH: A CRITICAL ANALYSIS

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Islam, Christianity and Judaism are believed to have originated from the Abrahamic faiths, yet nowadays are developed as three different religions. Each of these religions has its own Holy Scripture. The scriptures contain similar accounts to other scriptures in some aspects, and differences in other aspects. One such similarity found in the passages of the Qur'an and the passage of the Bible is the story of creation and the Fall of Prophet Adam (PBUH). Despite the fact that they have similarities, there are considerable differences between the Scriptures which might have led to different interpretations and consequently different implications on each religion. The doctrine of original sin offers a basic explanation for evil and human suffering, and it presents the primary framework for all Christian reflections on theodicy. Thus it is not an exaggeration to say that the doctrine of original sin is one of the most important and most foundational elements of the Christian worldview. Christianity began as a Jewish movement, as such, it is crucial to understand some foundational Jewish concepts about sin. It might begin with the central twofold theme of conversion and covenant. At the heart of the Jewish tradition is the belief that Israel is a community -chosen people- formed by God; God has liberated this chosen people from Egypt and grants them freedom on the condition that they obey God's commandments. The Torah offers stories that symbolically represent this human rejection of God. In the fall account of Genesis 3, for example, Adam and Eve fail to remain faithful to God and the story highlights disobedience of God's will as the precise sin committed. Islam strictly promotes the notion that the punishment of sins will only be faced by those who commit them. Sin is not a hereditary ‗stain' passed to one's progeny one generation to another. Al-Faruqi, a prominent Islamic scholar in the field of comparative religion between 20th century spells out quite extensively on this regards. While in Christian Ethics, he portraits the methodology of investigating and studying other religion then in Al-Tawhid, he speaks about this issue along with a massive discussion on Humanism. Finally, it is hoped that, by reviewing the historical development of the doctrine of original sin, this paper will attempt to re-envision the authenticity of the concept of Original Sin in Christianity and promote the Islamic understanding on this through Al-Faruqi's writings especially.

Keywords: Original Sin, Human Fall, Al-Faruqi.



AL-FARUQI'S IDEOLOGICAL APPROACH TO ISLAMISATION OF KNOWLEDGE: AN ANALYSIS

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The movement of Islamisation of Knowledge [IOK] promoted by al-Faruqi, one of the proponents, is seen by some scholars as a project of reform of education. They assert that the essence of this project of IOK is _to obtain a creative synthesis between contemporary human knowledge and the Islamic tradition.' Some other thinks it is an academic exercise for the development of textbooks and curriculum. This, in our view, is not the exact position of Isma_il Raji al-Faruqi. Al-Faruqi disowns to use the term reform for his project. To differentiate the project of IOK from reform movement he presented along with his conceptual framework the General Principles and Work Plan. This paper argues that the main concern of al-Faruqi in his scheme of IOK is ideological, revivalist, and stands to advocate the formation of a new integrated system of knowledge and education. To demonstrate this, an analysis of his Work Plan, published in 1982, is presented here.

Keywords: Islamisation, Knowledge, Ideological, Revivalist, Mission

INTEGRATING AL-FARUQI'S CONCEPT OF *AL-TAWHID* PARADIGM INTO THE MANAGEMENT OF ACADEMIC DUTIES AND ACCOUNTABILITY

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This paper explores the critical importance of Al-Faruqi's conception of *Tawhidic* paradigm for the management of academic duties and accountability. In the recent years, academic duties and accountability have been _aligned' with the commercial objectives of tertiary education. Education has been transformed into a commodity. From Al-Faruqi's *Tawhidic* paradigm, education is a *Divine* mechanism to mold and shape thinking, feeling and behaviour of people.



The study provides conceptual aspects of the *Tawhidic* paradigm (Islamic monotheism) and links the spirit of *Tawhid* (monotheism) with academic rights, duties and accountability and then they are integrated with the ethos of *Tawhid* which harmonize other worldly (*Al-Akhirah*) (the Hereafter) and the worldly (*Al-Duniya*). The study obtained the views of 10 selected representatives of academic staff association that participated in various meetings at the Malaysian Academic Associations Council (MAAC) between 2010-2011 pertaining to academic rights, duties and accountability from the current practices and the way forward from their religious and spirituality perspectives. The results of the study shows that the academic rights, duties and accountability are not well comprehend due to survival issues that overwhelmed the members. Nevertheless, the survival issues are not totally value free from religiosity and spirituality rituals and practices. Implications for the study: The study has immediate implications for enhancing personal and professional values of academic movement to be sustainable. However, the results of the study cannot be generalized due to lack of robustness and comprehensiveness. The future studies should use case study and personal interview with all the stakeholders of academic institutions in Malaysia.

Keywords: Tawhidic paradigm, Academic duties, Ac countability, Higher education, Malaysia

A UNIFIED THEORY OF THE FIRM FROM THE CONCEPTION OF AL -FARUQI *TAWHIDIC* PARADIGM

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This study will develop a unified theory of the firm from Al-Faruqi's Tawhidic paradigm for a comprehensive theory to describe the nature of the firm, the scope and boundaries of assessment on organizational environments, and the assessment of internal organizations to formulate, implement and evaluate organizational strategies. The conventional approach to the theory of the firm is not adequate to respond to external, internal, and human dynamism. The market-based theory of the firm emphasizes on the industrial organizational perspective only of the firm, which is lack of dynamism. The evolutionary approach into resource-based and knowledge-based of theory of the firm is also unable to provide a unified theory of the firm due to lacks of spirituality foundation to sustain intellectual contribution from knowledge workers. As an alternative, this study will develop a unified theory of the firm the Tawhidic paradigm



approach as a mean to achieve organizational sustainable innovation and competitive advantage. The study will use Turast method, a qualitative method to develop the model of Islamic theory of the firm. Next, the study will use qualitative personal interview with selected informants to develop a unified theory of the firm. The study expects the Tawhidic approach contributes to the theoretical and practical understanding of the development of a unified theory of the firm.

Keywords: Theory of the firm, Tawhidic paradigm, Strategic management, Malaysia

BETWEEN WILFRED C. SMITH AND ISMA'IL R. AL-FARUQI ON RELIGION AND RELIGIOUS EXPERIENCE

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Prior to the middle of the twentieth century, "religion" had been defined, explicated, analysed and criticized in a "traditional" manner by different scholars of diverse disciplinary and religious backgrounds. The radical change in the understanding of "religion" as a term, however, has been clearly manifest in Wilfred C. Smith's modern classic *The Meaning and End of Religion*, published in 1962, in which for the first time in history the notion "to drop, once and for all, the term *religion* in general and any one of the *religions* (Hinduism, Buddhism, Judaism, Christianity, Islam, etc.)" was elaborately introduced and vividly spelt out. In corollary, such terms as "faith," "cumulative tradition," "religiosity," and "religious experience," were proposed as an alternative. Soon, the notion attracted a number of comments and responses, one of which is Isma'il Raji al-Faruqi's article, "The Essence of Religious Experience in Islam," published in *NVMEN*, in December 1973. This paper aims to elaborate and analyse critically and comparatively the arguments developed by both Smith and al-Faruqi for their respective thoughts. Along the lines of this reading, it attempts also to deciphering the implications of each of the two scholars thoughts for intellectual and axiological discourses.

Keywords: religion; religious experience; faith; global theology; religious pluralism



الأثر الفكري لابن تيمية على البناء المعرفي للفاروقي

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ويكمن الدافع وراء اختيار هذا العنوان أني قرأت في مقدمة كتاب الدكتور الفاروقي **أطلس الحضارة الإسلامية**، مقولة له تظهر فيه تأثره بشيخ الإسلام ابن تيمية حيث قال: "يظن بعض الناس أن أفكاري من صنعي ولكن كلما استشكل علي أمر أجد جوابه عند شيخ الإسلام ابن تيمية"، وقد عرف الدكتور بواقعيته ووسطيته في فهم الدين، وحسن التعامل مع الآخر، في المقابل اتهم شيخ الإسلام ابن تيمية بالتطرف الفكري، والتشدد في الدين، وأنه زارع بذرة التكفير لمن جاء بعده؛ وهنا يظهر تناقض واضح بين حال الفاروقي، ومرجعيته الفكرية؟ وبالتالي هذه المسألة تحتاج الي وقفة لإزالة اللبس وبيان الغموض. ومن هنا كان اختيار عنوان هذه الورقة البحثية للكتابة فيها. وسوف تعالج هذه الورقة نبذة تعريفية عن هذين العالمين الجليلين، وبيان مصادر المعرفة عندهما، وتوضيح منهجهما في البناء المعرفي للذات، ومظاهر تأثر الفاروقي بالتراث الفكري لابن تيمية في الجوانب الكثيرة مع التركيز على قضية التوحيد.

ENGAGING SCIENCE: AL-FARUQI'S ISLAMISATION PROJECT AND THE REINTEGRATION OF VALUES INTO SCIENCE

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In the 21st century, with science culminating with the development of nuclear bombs ending in the annihilations of hundreds of thousands with the bombings of Hiroshima and Nagasaki has raises questions of the progress and goodness of the scientific endeavor. Many today are demanding that science must be constraint and checked by ethics. Scientific endeavors can no longer be considered ethically neutral because some of their results are disastrous. Faruqi's project of Islamisation mainly focused on social sciences because the social science dealt with man and society. It had somewhat neglected scrutinizing modern natural science arguing that natural science dealt with nature and therefore neutral and objective. However, it is the natural science methodology that dominates and shapes social



science methodology and questions. What more now since natural scientists are no longer satisfied with scientific questions that solely focus on the physical world, but instead wish to apply scientific standards to all spheres setting the standards of what man ought to believe by setting the criteria of judging what are acceptable believes thus encroaching on man's world view. We must engage with science, in fact celebrate science but at the same time, we must also constraints science and guide with our ethico-religious world view that will make science a true blessing for all mankind.

KNOWLEDGE MANAGEMENT DEVELOPMENT OF THE *AL-TAWHID* APPROACH

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This paper postulates knowledge management development from the *al-Tawhid* approach by Al-Faruqi as a mean to achieve organizational sustainable innovation and competitive advantage. The knowledge-based view offers an integrative framework to achieve sustainable knowledge management and organizational learning that are driven by knowledge-based view (KBV) of firm innovation. The KBV view lacks of spirituality foundation to sustain intellectual contribution from knowledge workers. An opinion survey with knowledge workers who are familiar with conventional knowledge management perceived that the *al-Tawhid* approach is commendable insights into dynamism, uncertainty and complex business contexts. The current stage of the *al-Tawhid* approach has to be operationalized to fit into the contemporary business models and processes. However, the views of the knowledge workers are not comprehensive and rigorous without the views from other stakeholders. Nevertheless, managers can apply the *al-Tawhid* approach into its communities of practice and social network. The *al-Tawhid* approach contributes to the theoretical and practical understanding of knowledge management development.

Keywords: Knowledge management development, knowledge-based view, organizational learning, the *Tawhid* approach.



الحالية المرحلة ومتطلبات الحديثة التربوية والعلوم المعرفة مبادئ إسلامية ضوء في الأساسي التعليم لمرحلة التعليمية المناهج أهداف تقييم

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معايير قائمة إعداد على الأساسي، ويعمل التعليم لمرحلة العربية الدول من عدد في المعتمدة التعليمية المناهج أهداف تقييم إلى البحث يهدف العربية، للمجتمعات الحالية التاريخية المرحلة الحديثة ومتطلبات التربوية والعلوم المعرفة إسلامية مبادئ على مستندة التعليمية، الأهداف لتقييم لاحتياجات مقابلتها مدى معرفة ثم ومن المقترحة، المعايير لقائمة وفقاً تقييم أهدافها على العمل يتم تعليمية عدد (8) نظم البحث عينة وتشمل الحالية المرحلة.

التعليم مناهج أسلمة المعرفة، إسلامية :مفتاحية كلمات

مرتكزات فقه التعايش بين أتباع الأديان عند الفاروقي من خلال كتابه:
"الإسلام والمعتقدات الأخرى"(Islam and Other Faiths) :"
دراسة تحليلية نقدية

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للفاروقي اهتمام كبير في دراسة الأديان، ومن أهم كتابه في ذلك "الإسلام والمعتقدات الأخرى"، وقد تناول الفاروقي في هذا الكتاب العلاقة بين المسلمين وغيرهم في المجالات المتعددة؛ العقيدية، والاجتماعية، والسياسية، والدعوية. وهذه الدراسة تحاول إبراز رأى الفاروقي في إمكانات التعايش بين



أتباع الأديان، واكتشاف مرتكزاته، ومن ثم تنزيل اجتهاداته في الواقع المعييش. والبحث يعتمِد على المنهج الوصفيّ والتحليليّ والنقديّ، وتجمع بين آراء الفاروقي في التعايش بين أتباع الأديان من خلال هذا الكتاب واجتهادات العلماء القدامى والباحثين المعاصرين، ومن ثَمَّ اختار البحث ما هو راجحٌ منها حسبَ قوَّة الاستدلال في ضوء مقاصد الشريعة الإسلامية.

الكلمات الأساسية: الفاروقي، التعايش، أتباع الأديان، الفقه، مقاصد الشريعة.

ISMA'IL RAJI AL-FARUQI AND HIS METHODS IN THE STUDY OF RELIGIONS

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The interest in the study of religions continues to flourish in this age of globalisation. Muslim scholars however, have pioneered the effort and they have also contributed in number of works, references, and methodologies in the study of religions. However, there have been debates concerning the principles of objectivity and scientific accuracy. These principles have been claimed as important principles in the study of religions. Al-Faruqi is one of the Muslim scholars who have vested his interest in redefining and substantiating the principles. This paper therefore aims to discuss al-Faruqi's methods in the study of religions that comply with the principles. The paper therefore suggests that his methods can be emulated to enhance inter-religious understanding and to lessen potential conflicts among the diverse religions.



ISMAI'L AL-FARUQI ON ISLAMISATION OF KNOWLEDGE: A CRITICAL ANALYSIS FROM ASHA'RIAN PERSPECTIVE

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Ismail Al-faruqi's thoughts, particularly on the Islamic methodology, are the legacy of the predecessor of Islamic thinkers.He establishes the Islamic methodology by articulately criticising the western worldview and foundations of knowledge. His project of islamisation of knowledge has greatly contributed to raise the number of Islamic intellectuals as it has triggered the collective consciousness of *ummah* on their existence among other world population. However, Asha`ri had already introduced the methodology of Islamic knowledge long before him. Asha`ri along with his followers was very moderate compared to the *Salafists* of *Ilm Kalam*. Asha`ri accepted and adopted the non-Islamic methods of thoughts such as the syllogism of Aristotle and the logic of many classic western philosophers. In the meantime, *Asha'rian*s opposed Shia, *Mu'tazilah*, Muslim philosophers and other *Mutakallimun*. *Asha`rian* thoughts had, however, been opposed by Ibnu Taimiyahand other *Salafist* intellectuals. In essence, *Asha'rian* thoughts accommodated the cultural approach to learning and implementing Islamic teachings, the *Salafists* otherwise opposed to cultural approach and preferred to purify the traditions, which have been the essence of traditional Muslim's life. Both *Asha'ri* and Al-Faruqi have similar and different perspectives. Looking at Al-Faruqi's stance, he neglects cultural dimension on the implementation of Islamic teaching and he resembles to Ash`aria in accepting the science as the western knowledge. This article is an attempt to analyse Al-Faruqi's methodology of knowledge. The article looks at Al-Faruqi's by comparing to the *Asha`rian* perspective on local cultures and non-Islamic knowledge as the components to produces Islamic knowledge.

COMPARATIVE STUDY OF RELIGIONS

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Allah, the Almighty revealed Islam to Prophet Muhammad (pbuh) in it complete picture. Islam is not only a religion but merely a way of life which is deal with all sorts of human activities including politics, economic, legal regulations, social, etc. Not even so, Islam also concerns with other religions. Hence, the Qur'an and Prophet himself applied the religious tolerance during his lifetime.



Ismail Raji al-Faruqi was a prominent Muslim scholar who contributes a lot in Muslims progression. He was a pioneer in the development of Islamic studies in America and in inter-religious dialogue internationally and an activist who sought to transform the Islamic community at home and abroad.

Throughout his life, he succeeds in providing a proper guidance on how to study a religion which is disengagement. Besides that he used to introduce the idea of meta-religion of how to evaluate a religion. Lastly he tends to critique the ideas of the west on studying of other religion.

IMPLEMENTATION OF ISLAMISATION OF KNOWLEDGE BY HUMAN SCIENCES LECTURERS IN IIUM

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As International Islamic University Malaysia has been established with the mission of Islamisation as one of its IIICE, the university has been considered as the best practice of Islamisation of Knowledge (IOK) implementation. Therefore, this research aims to investigate the implementation of IOK among Human Sciences lecturers in IIUM with some selected case studies from two lecturers from Kulliah of Psychology and Communication. As guided by the theories of IOK from both ISTAC and IIIT schools of thought as the research‘s theoretical framework, this research aims to deeply examine IOK in terms of the implementation of IOK by lectures in IIUM, their understanding, methods, issues, solutions to the issues and suggestions related to the implementation of IOK in IIUM. In order to achieve this objective, the following research questions have been raised; What do lecturers in IIUM understand by the concept of IOK?; How is IOK being implemented by lecturers in IIUM?; What are the problems found in implementing IOK by the lecturers at IIUM?; How do lecturers overcome the problems of implementing IOK?; What are the suggestions of lecturers about implementing of IOK in IIUM? Therefore, the focus of this research is on the lecturers‘ understanding of IOK, implementing techniques of IOK, problems in implementing IOK, techniques for overcoming the problems in IOK implementation, and suggestions for implementing IOK in IIUM. This study is conducted by applying qualitative research technique with phenomenological research design. The phenomenological research techniques were applied in this study in order to gain in dept phenomenon of IOK implementation among lecturers in IIUM. The data collection technique was interview, and the interviewed information was recorded, transcribed, coded, rated and produced the themes related to the objective and the research questions of the study. The research produced findings about the understanding of Human Sciences lecturers in IIUM



on the concept of IOK, their IOK implementing techniques, their problems in implementing IOK, their techniques in overcoming those problems, and their suggestions for IOK implementation in IIUM. In terms of the values and originality, it is unique in terms of its in-depth information inquiry on the IOK implementation in IIUM. The research could be useful for IIUM organizational members such as administrators, lecturers, academics, staffs and also students as they all involve in the process of IOK implementation in IIUM. Moreover, the research could be useful for other institutions or individuals in terms of IOK implementation and its issues which can be learnt and apply from the experience of IIUM in implementing IOK for almost 30 years.

Keywords: Islamisation, Islamisation of Knowledge, Islamisation of Knowledge in IIUM

AL-FARUQI'S CONCEPTS OF ISLAMIZED KNOWLEDGE AND ITS OPERASIONALIZATION IN THE CONTEXT OF MODERN ECONOMICS

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Despite his lucid philosophy and detailed workplan for the Islamisation of modern knowledge, al-Faruqi did not offer a clear-cut definition of what so-called Islamized knowledge. In this paper, we attempt to synthesize his thoughts on this matter and discuss how they should be operasionalized, particularly in the context of the Islamisation of economics. In line with al-Faruqi, we propose that Islamized economics is one that can help guide individuals and societies in managing the economy towards the achievement of Islamic economic objectives. Islamized economics must therefore be able: [1] to show the ideal behaviors of the economy as Islamic values dictate; [2] to evaluate the actual behaviors of the economy; [3] to compare the ideal and the actual behaviors and explain why there can be a gap between them; [4] to prescribe the most appropriate strategy to remove the gap between the ideal and the actual behaviors. Finally, we also discuss the implications that our definition may have on recent epistemological debate of Islamic economics.

Keywords: al-Faruqi; Islamisation of knowledge; Islamized knowledge, Economics



THE MONOTHEISTIC CONCEPT OF GOD IN INAYAT KHAN'S AND ISMAIL RAJI AL -FARUQI'S ONTOLOGY: A COMPARATIVE STUDY

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Inayat Khan (1882-1927) was an Indian mystic who left for Europe in order to bring a universal spiritual message to the Western world through his Sufi Order International (SOI) established in 1920 as an international organization of people following the Mystical Message. On the other hand, Ismail Raji al-Faruqi (1921-1986) was a Palestinian Philosopher who left for USA in order to develop Islamic thought in America and inter-religious dialogue internationally, and founded The International Institute of Islamic Thought (IIIT) in 1981 as an intellectual forum working to promote Islamisation of Knowledge and to reform Islamic thought. The former's traditional Sufi thought and the latter's modern Islamic thought have created an impact on the thoughts of Western Society in terms of concept of God. Due to this fact a comparative study on their thoughts are crucial in the present world. This paper will aim at discussing the similarities and differences in the Monotheistic concept of God presented by both of them in their writings "The Sufi Message" and "Tawhid: Its Implications for Thought and Life" accordingly in which a textual approach is going to be used to analyze the non-dualistic theories of God introduced by them. Moreover this paper will show how Inayat Khan systematized Hindu *Advaitic* ideas and his own in a complex colour symbolism and expounded the monistic concept of God, and Ismail Raji al-Faruqi explained the concept of Tawhid through a broad spectrum of unity of God in Islamic perspective.

Keywords: Unity of God, Western Sufism, tawhid, Nur Zahur , Advaita Vedanta

CREATING AWARENESS OF ISLAMIC ENGLISH AMONG THE MUSLIMS IN KUALA LUMPUR MALAYSIA

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Several decades back Al-Faruqi (1986) felt the importance of Islamic English due to the distortion of meaning of Islam related terms caused by transliteration and translation. The urgency of this need was further highlighted by number of Muslim users of the English language that amounts to several hundred million people, with English



serving either as a first, second, or foreign language. Taking up the baton from Al-faruqi's thoughts and going beyond his thoughts to Islamize the ummah in terms of language use, it is necessary to study how much this need is felt by the present Muslims and to what extent it has been practiced by them, especially in Muslim countries like Malaysia. In this regard, this study attempts to investigate the awareness of Islamic English among the Muslims in KL where English is assumed to be used more widely compared to the other places in Malaysia. In Particular, this study aims to find out their awareness on distortion in transliteration, distortion in translation and use of Islamically inappropriate vocabulary and etiquettes in their use of English. For the purpose of this study 120 questionnaires will be issued and the data will be analyzed based on the variables such as gender, age, educational status, religious background and occupation of the sample population. The findings will shed light on the importance of creating awareness of Islamic English among the Muslims in order to materialize the thoughts of al-Faruqi and contribute eventually to the Islamisation of the Ummah as well as Islamisation of linguistics.

Keywords: Islamic English, Muslim users of English, Islamisation of the ummah, Islamisation of Linguistics

AL-FARUQI AND MAWDUDI'S VIEW POINT ON ISLAMIC DA'WA: A COMPARATIVE ANALYSIS

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The Arabic word Da'wa literally means "making an invitation" but in principle it signifies to call people to the submission of Allah (swt), the absolute master of mankind. Islamic Da'wa is not similar to Christian missionary. It's something more than missionary which is associated with "Hikmah" or wisdom, believer's long-cherished objective. Faruqi and Mawdudi are very prominent Muslim scholars who wanted to establish the Islamic worldview in the society as an all encompassing social system. Both of them deeply scrutinized the nature of Islamic da'wa, how it works and how it should be applied in the society. In spite of their rational and holistic approach, scholars in the field may find some differences in their methodology of da'wa because of their dissimilar backgrounds and sociopolitical circumstances. So, this paper aims at identifying the methodological differences between these two dynamic contemporary scholars on Islamic Da'wa. The method will be followed in this paper is comparative as well as analytical. The most expected finding of this paper is the vast and rich legacy of this these two contemporary scholars, which is still considered as a milestone for those who are involved in Da'wa process.

Keywords: Islamic Da'wah, Wisdom, Society, Rational Intellection.



DIN AL-FITRAH (PRIMORDIAL RELIGION): NURTURING INTER-RELIGIOUS DIALOGUE AND BEYOND IN AL-FARUQI'S THOUGHT

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The thrust of this paper is to analyze Ismail Raji al-Faruqi's thoughts on inter-religious dialogue activities between Muslims and others. It discusses al-Faruqi's thought on Din al-Fitrah (Primordial religion), as a spiritual basis to nurture inter-religious dialogue and beyond between Muslims and others in general and the People of the Book in particular, Jews and Christians. This study will focus on al-Faruqi's brief bibliography and his thought towards inter-religious dialogue activities. A critical analysis will be done on al-Faruqi's approach towards Din al-Fitrah as a religious norm that nurtures inter-religious dialogue and beyond by composing the differences between religions. The findings of this study will enrich the perspective of modern comparative religious studies with the insights of the original efforts and contribution of contemporary Muslim scholar and thinker, Ismail Raji al-Faruqi, in inter-religious dialogue scholarship.

Keywords: Din al-Fitrah, Inter-religious dialogue, al-Faruqi, Religious studies, Spirituality

MAQASID AL-SHARI'A AND THE SYSTEMATIZATION OF ISLAMIC VALUES: AN ENGAGEMENT WITH ISMA'IL AL-FARUQI

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The late Professor Ismail R. al-Faruqi made a great effort to give a systematic account of Islamic teachings as pertaining to both theoretical and practical matters. For him, the concept of Tawhid (the Oneness of God) is not only the cornerstone of those teachings, but it also provides an epistemological and methodological framework within which their proper understanding can be attained. In that context he was very much concerned about the



systematization of Islamic values in such a way that their scale of priorities and strategy of actual realization are put into strong relief. In this respect, he took to task earlier Muslim scholars on the account that they did not care for such a task, that is, they were neglectful of providing a systematic articulation of the values enshrined in the revealed sources. As he put it, "in the literature of Islam there is no systematic statement of the values of Islam." ('Urubah and Religion, 1962, p. 173). A careful study of the works of Muslim jurisprudents, philosophers and moralists shows, however, that this contention/accusation is in fact untenable. On the contrary, it reveals al-Faruqi's judgement to be rather a hasty one. In the proposed paper, the author aspires to demonstrate that the doctrine of Maqasid al-Shariah (the Shariah Objectives) provided a fundamental framework in which the question of systematizing Islamic values was duly addressed.

Keywords: Maqasid al Shariah, Islamic values, systematization, axiology

موقف الدكتور إسماعيل راجي الفاروقي من المنهج القرآني في مقارنة الأديان

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المنهج القرآني في مقارنة الأديان يقوم على أمور، ومنها: مقارنة بإعمال الفكر والعقل دون الجبر والتحجر، ومقارنة قائمة على الحجة والبرهان (هاتوا برهانكم) والنقل الصحيح (فأتوا بالتوراة)، ومقارنة موضوعية وحيادية، ومقارنة واقعية ومطابقة بالتجربات الدينية للبشرية (أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا الخ)، ومقارنة مطالبة لكلمة سواء (التوحيد وهو دين الفطرة)، ومطالبة للحق والخير للحياة، والحكمة في العرض وما إلى ذلك.

فتحاول الورقة أن تبين كيف انتهج الفاروقي هذا المنهج القرآني القويم حين مارس التحرر الفكري والموضوعية في دراسة الأديان، وكيف فيما جانبا لدين مخصوص في المقارنة بوجهة تنصيرية A. C. Bouquet و Stephen Neil خالف مع معظم العلماء المسيحيين الغربيين مثل



في إدعائه بأن الباحث في الدين لا يمكن له أن يهرب من Hendrik Kraemer كما تتعرض الورقة لأن توضح كيف رفض الفاروقي وجهة الخلفية الدينية في البحث وتحقيق الأديان، فلم يقبل الفاروقي هذا الاتجاه بل جرد كل الملابسات الدينية و اختار الموضوعية في الدراسة وتحقيق فطرة الإنسان الحنيفية (Meta- religion)والبحث كما تقدم الورقة كيف أنه طلب كلمة سواء بنظريته ما وراء الدين والتوحيد،وكيف حاول للوصول إلى النتيجة الحاسمة والحق وراء دراسة الأديان وهو التوحيد الإسلامي نظريا وعمليا وجوهرا ومظهرا، ومؤلفاته القيمة مثل "التوحيد ومضامينه في الفكر والحياة" و"الإسلام والأديان الأخرى" و"الأخلاق المسيحية" وغيرها شاهدة على ذلك. كما تبحث الورقة أنه كيف نقد الاتجاهات لبعض العلماء الغربيين حين رأوا أن دراسة الأديان لأهداف لاهوتية فقط ولتغذية الفكر الغيبي بحت حيث حاول لتقريب الدين إلى الحياة بأنه فطرة في الناس وله جوهر ومظهر وينشئ حضارة كما أثبته بمؤلفاته مثل الأطلس لتاريخ الأديان والأطلس للحضارة الإسلامية.

وقد كان العلماء المسيحيون لا يرغبون إلى المزيد في دراسة تاريخ الأديان بل كانوا يحاولون أن يستقروا على وضع واحد يرونه حقا دون غيره، فهذه الورقة تبين كيف عمل الفاروقي على دراسة واقع الأديان وتاريخها ممهدا للمقارنة الموضوعية الواقعية فوضح أحوال الديانات الرومية والإغريقية والمصرية والأشورية، حيث ثبتت تلقائيا بحكمة غريبة (حال كونه يعيش في أوساط المسيحيين)أن المسيحية واليهودية تلقت أمورا كثيرة من تلك الروافد وانحرفت من الطريق السوي. وقد اهتم بهم الفاروقي اهتماما خاصا حين شهد اهتمام القرآن الكريم بهم وتسميتهم بأهل الكتاب.

وكذا هذه الورقة لاتهمل في مناقشة بعض الملاحظات على منهج الفاروقي مثل سيره عن تتبع تاريخ الأديان، فهل تمكن أن ينخلع كليا عن ميله الفلسفي في التفسير التاريخي الذي وضعه علماء الغرب لبيان تطور الدين عبر العصور حين تحدث عن معتقدات قدماء المصريين والأشوريين طلبا لوجود الأفكار التوحيدية فيها وكأنه مال إليه، وقد عرض القرآن الكريم مجرى دعوات الأنبياء للتوحيد عبر العصور في المجتمعات البشرية.

Keywords: Qur'anic Methodology, Al-Faruqi's methodology, Al-Faruqi's critiques on methodology



ASSESSING THE ROLE OF ETHICS IN THE ISLAMISATION OF SOCIAL SCIENCES: A CRITICAL ANALYSIS ON ISMAIL RAJI AL -FARUQI'S THOUGHT.

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Ismail Raji al-Faruqi is one of the pioneers in Islamisation of Knowledge. He managed to write on important issues in such a comprehensive way. This paper is to study on the place of ethics in Islam in his Islamisation of Knowledge project. Obviously, ethics has been one of his major concerns in which he has discussed ethics in many parts of his writings. Other than his book, Christian Ethics, he also discusses related terms to ethics such as axiology, ethics and values throughout his discussion mainly in his Islamisation process. This paper will answer some pertinent questions to the topic, first, to what extent the discipline of Islamic Ethics plays roles in al-Faruqi's Islamisation project, mainly in the field of Social Sciences or Behavioral Sciences; and second, how vital the discipline of ethics in the Islamisation of Social Sciences. This paper will also explore some potential prospects if both the Islamisation project and development of discipline of ethics in Islam can work closely. It is found that the discipline of ethics in Islam is not only part and partial of the Islamisation of Social Sciences, but it is indeed an important gateway to it. It is also believed that venturing into wider areas of common interest between Islamisation of Knowledge and Ethics in Islam, will produce invaluable contribution to both of them in specific, and for Islamic disciplines at large.

Keywords: Islamisation of Social Sciences, Ethics in Islam, al-Faruqi

A COMPARATIVE STUDY BETWEEN ASH'ARISM AND AL-FARUQI ON SELECTED THEOLOGICAL ISSUES

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Ash'arism remains the orthodox sunni Islam for the present time. It has been influenced by many scholars including Ismail Raji al-Faruqi. This paper tries to present some of the theological ideas of al-Faruqi in comparison to Asharism. Few selected theological issues will be highlighted, such as, the relationship between reason and revelation, the issue of divine pattern or causality, and the freedom of action. Despite of understanding those issues from the perspective of classical Muslim theologian like Asharites, it is also important to highlight them in the light



of modern approach of al-Faruqi which reflects them in more relevant values to our contemporary time. To a certain extent, al-Faruqi shared similar views with Asharism on those issues but adopted different style of approaches, and at the same time explored new dimensions of discussion. Al-Faruqi brought the views of Asharism in a more complex approach in the modern age. He has fulfilled one of the most urgent intellectual needs of the Muslim world as well as non-Muslim world. His contributions to non-Muslim world lie in his ability to make it appreciated Islam and its endowment to human civilization.

Keywords: Ash'arism, Reason And Revelation, Divine Pattern (Taskhir), Tawhid

TAWḤĪDIC WORLDVIEW IN THE WRITINGS OF AL-FĀRŪQĪ AND QUṬB: A COMPARATIVE STUDY WITH SPECIAL REFERENCE TO THEIR RESPECTIVE BOOKS – *TAWḤĪD: ITS IMPLICATIONS FOR THOUGHT AND LIFE* AND *MUQAWWIMĀT AL-TAṢAWWUR AL-ISLĀMĪ*

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Muslim Scholars have been approaching Islam in different ways. Some of those ways have become later on the main streams and schools in the field of Islamic studies. Some explores and explains Islam by focusing on Qur'anic studies, some other from theological (*kalām*) point of view, or from *Fiqh* perspective, whereas some other approaches Islam from spiritual and philosophical aspects. In this regard, both Sayyid Qutb (1906 - 1966) and Ismail Raji al-Faruqi (1921 - 1986) are highly considered among the great contemporary Islamic scholars. Both of them dedicated their life to address Islamic worldview in general as an attempt to rediscover the spirit of Islam in the modern time in order to overcome the 20th century malaise. However, some scholars tend to look at them differently: Sayyid Qutb as an eminent figure of Islamism (political Islam or Fundamentalism, hence the term "Qutbism"); while al-Faruqi as one of



the great champions for the Islamisation of knowledge or Islamicisation of human science. This paper attempts to study the *Tawhidic* worldview presented by both Qutb and al-Faruqi in their respective books: *Muqawwimat al-Tasawwur al-Islami* and *Tawhid: Its Implications for Thought and Life*. It aims at exploring and analysing the fundamental issues related to the *Tawhidic* worldview discussed by both of them, and highlighting differences and similarities between them.

تمحوُر الخطاب الإسلامي المعاصر في "التوحيد" عند الفاروقي والقرضاوي

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يجد المتتبع أن أزمة الأمة في القرن الماضي؛ القرن العشرين، يتجلى في انعدام رؤية فعلية للإسلام وغياب أثر حضاري من بين واقع الأمم والأديان الأخرى؛ لذا تشابه خطاب العلماء المعاصرين في الكشف عن علة ذلك، وفي تقديم الحل الإسلامي المعاصر والمناسب. ويقف المتتبع أن كلا من الفاروقي (1921 - 1986) والقرضاوي (1926 – أمد الله في عمره) من العلماء الذين ذاع صيتهم وعلا في تقديم الفكر الإسلامي لهذا الواقع المعاش؛ فكلاهما تحدثا عن الإصلاح بشكل عام، وعن قضية فلسطين والعرب، وعلاقة الإسلام بالسياسة، وعلاقة المسلم مع غيره، وعلاقة غير المسلم معه، والأقليات، والحريات، ونظرة الإسلام إلى الحضارة وأسسها، وعن الفن والترفيه، وتكلموا عن القرآن كأول مصدر إسلامي في بيان المنهج التجديدي المناسب في تفسيره، وعلاقة ذلك بالاجتهاد والإجماع، وأهمية المقاصد في حل الأزمات والحوادث اللامتناهية. ومن هذا القبيل ما يدركه كل مطلع من اهتمامهما بقضية التوحيد كمنطلق أساسي لمناقشة كل قضية من قضايا الإسلام والواقع. علاوة على الشبه الكبير بين كتاباتهما في بيان التوحيد وأثره على مظاهر الحياة وعلاقته بأبعادها. وعليه؛ فيسعى هذه الورقة إلى دراسة منهج الفاروقي والقرضاوي في عرض الأسس العقدية، ومكانة التوحيد منها، وبيان أوجه التشابه والاختلاف بين كتاباتهما في هذا الصدد، مع دراسة المنهج العلمي الذي برز بوضوح في خطاباتهما. وذلك بالتركيز على كتاب الفاروقي الذي ألفه أساسا



لبيان العقيدة وأثرها على الحياة؛ التوحيد: وأثره في الفكر والحياة. وكتاب القرضاوي الذي ألفه أيضا خصيصا لبيان العقيدة وعلاقتها بالحياة؛ الإيمان والحياة.

كلمات مفتاحية: الخطاب الإسلامي المعاصر، إسماعيل راجي الفاروقي، يوسف القرضاوي، الفكر الإسلامي المعاصر، منهجية دراسة التوحيد، علماء المسلمين المعاصرين

TOWARDS A THEORY OF KNOWLEDGE WITHIN THE PREMISE OF ISLAMISATION OF KNOWLEDGE

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The production of knowledge about social world is observed to be context-dependent. This paper discusses the two contexts: mind-set context and social context, and develops a theoretical framework to produce knowledge by integrating these two premises of knowledge in identifying transendental reality that helps humans to construct day to day or other trivial realities. If it is done through transendental reality,the knowledge of the social world will be comprehensive, closer to reality and altruistic. In case it is done in the absense of transcendental reality relying on egoistic attributes and based on facticity alone neglecting the purpose for which social world comes into existence and the force that it operates, the knowledge will be misleading.

Keywords: mind-set, social context of knowledge, plausibility structure, construction of reality and transcendental reality



موقف الدكتور إسماعيل الفاروقي من الدليل العقلي

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مما لا شك فيه أن أهل السنة والجماعة استدلوا بالدليل العقلي الصحيح في تقرير مسائل الاعتقاد، وهي سمة ظاهرة في منهجهم، وحينما اطلعت على كتب الدكتور إسماعيل الفاروقي تعجبت من اتزان موقفه في التعامل مع الدليل العقلي رغم تعلمه في بلاد الغرب، مما دفعني للكتابة عن هذا الموقف.

فنجد الدكتور الفاروقي يقرر منزلة العقل ومكانته وإمكاناته لكونه وسيلة الإدراك لكنه مع ذلك يجعله محدوداً تعرض له الأوهام والشكوك والضلالات، وهو لهذا محتاج إلى نور الوحي، ذلك أن الوحي جاء عن طريق المعصومين الصادقين رواية عن رب العالمين، وإذا سار العقل بنور الوحي فسيكون رشيداً.

وهذا لا يعني إلغاء العقل بالكلية كما هو تصور الغربيين للعقل الديني بأنه تسليم بلا تمحيص؛ بل هو حقيقة يصل بالعقل إلى اليقين، فالدين الإسلامي ليس ألغازاً أو أحاجيّ غير مفهومة ومعقولة يسلم بها السذج والبسطاء من الناس؛ بل هي حقائق وأخبار عقلية نقدية حينما يتأملها العقل يسلم بصحتها، بل إن إنكارها والتشكيك فيها قدح في الدليل العقلي نفسه، فالدين الإسلامي يخاطب العقل ويسعى إلى إقناعه بالحقيقة وليس بالقهر على ما لا قدرة له على فهمه.

كما يُحذر الدكتور الفاروقي من استخدام العقل في غير موضعه لأنه من أسباب الضلال الذي وقع فيه بعض المسلمين.



وبين الدكتور الفاروقي تلك العلاقة التكاملية بين الوحي والعقل والتي تعتبر من البدهيات الأساسية في عقيدة المسلم لتحقيق التوازن في الحياة الإنسانية على الأرض.

ومما أولاه الدكتور الفاروقي عناية كبيرة قضية ما قد يبدو من التعارض بين الوحي والعقل، فقد رد على العلمانية قولها إن الدين غير عقلاني أو خرافي أو يعارض العقل، وبيّن أن ما قد يبدو من التعارض فمرجعه إلى عدم فهم الوحي أو إلى عدم صحة العقل أو لهما معاً، وهذا قريب جداً مما ذكره ابن تيمية في كتابه **درء تعارض العقل والنقل**.

ISMAIL RAJI AL-FARUQI IN THE CONTEXT OF MUSLIM SCHOLARSHIP IN COMPARATIVE RELIGION

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Be it from the perspective of Western scholarship or of Muslim scholarship in Comparative Religion, Prof al-Faruqi was truly a scholar *par excellence*. His theological discourses with the Western scholars, be this on a particular religion or on methodology, sets him up as a person of equal standing if not better than them, and seldom was he ever on the losing side in any debate or discourse. In the context of Muslim scholarship in Comparative Religion, past and present, no Muslim scholar stands anywhere near to his equal, be this in the mastery of the subject matter, the depth of analyses or in the methodology. Muslim studies on other religions fall into four main categories, namely, textual, philosophical, historical and phenomenological, the first two being the most common. Al-Faruqi especially favored the phenomenological methodology, referring to it as the "Queen of the Sciences", seeing in this methodology clear scientific formulas for the objective study of religion. So intense was he on a scientific analysis of religion to prove its authenticity that he came up with his "meta-religion", a formula to gauge whether a religion is indeed true or false religion. Even so, objective and open-minded though he was to other religions, and at times even sympathetic, yet he remained without any doubt, a truly committed Muslim to his religion as well his Ummah. This paper will study al-Faruqi in the context of Muslim methodologies of Comparative Religion.



EXPOSITION OF AL-FARUQI'S METHOD AND STYLE OF STUDYING *AL-TAWHID*

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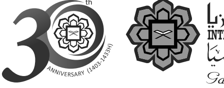
Modern studies of religious traditions have addressed different dimensions of religion including religious populations, history, ethics beliefs, culture as well as religious rites and rituals. Among these studies are those scholarly works which are designed to illustrate the similarities and differences of religious belief systems and worldviews, in terms of their origin, structure and moral implications. Ismail Raji al-Faruqi is among modern scholars who wrote scholarly works on comparative religion including *al-Tawhid*: *Its Implication for Thought and Life and Christian Ethics;* while the later highlights methods and ethics of studying religious traditions, the former addresses monotheism and its implications on life. It is true that the title of the al-Faruqi's book *al-Tawhid*, sounds dedicated to the study of Islamic monotheism; however, the writer treats the subject in a comparative manner, whereby he compares it to the beliefs systems of other religious faiths. This paper uses analytical method, and aims to highlight al-Faruqi's study of Islamic monotheism, particularly in his work on *al-Tawhid* and its implications on life.

Keywords: Monotheism, comparative study, al-Faruqi, analysis

ISLAMICISATION PROCESS BETWEEN THE MALAYSIAN PENAL CODE AND ISLAMIC CRIMINAL LAW WITH SPECIAL REFERENCE TO THE LAW OF PUNISHMENT

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Islamic Criminal Law, as other legal systems, prescribes crimes and punishments on its wrong doers to be applied in cases where certain condition and requirements are met and satisfied. Criminal Law is one of the key areas that need to be explored for the purpose of Islamicisation between Malaysian Penal Code (Act 574) and Islamic Criminal Law



(herein after cited as MPC and ICL). Conceptually speaking, both systems are trying to maintain law and order in the society as well as to prevent individuals from committing a crime.

Criminal Law and punishment have become state affairs and parts of Public Law. If the crime committed, a prescribed punishment will be imposed. It is for this reason that various provisions adopted, by both systems, depending on the nature and severity of the crimes. ICL is a revealed law meant to protect public interest rather than to protect criminal though at times its punishment seems to be harsh and severe. On the other hand, for the same crime, under MPC, the punishment is less severe, at time it is not a crime at all, such as adultery, drinking of liquor, apostasy, and accusation of adultery. This is because the sources, the philosophy, and the objectives of both laws are different.

This paper will focus on the law of punishment which is recognized by both systems, it differs to some extent as to the concept, objective, and application. An attempt will be made, from time to time, to harmonise the application of the law of punishment between the two legal systems. As we are aware, both systems provide capital punishment in cases of intentional murder. While under MPC, the law provides to the murderer to ask for pardon, the ICL however, offers three options to the victim's family, namely, to demand for killing in retaliation *(Qisas)*, to ask for blood money *(Diyah),* and to pardon the murderer, the last being strongly recommended and praised by al-Qur'an. For the application of *Qisas*, the MPC has given absolute right to the authority, under ICL however, it is the right of victim's family. In the absence of *Diyah* under MPC, it is suggested that the provision of *Diyah* should be included. By this means, we can resolve the problem of backlog of murder cases waiting for execution, to respond to the call for abolishment of capital punishment, and to assist the victim's family to use blood money for their survival. With the emergence of Takaful, it is argued that it can replace the *Diyah* especially with the absence of *'Aqilah* (tribal fund).

As for pardon, the MPC has given the power to the state (authority) whereas under ICL it is the right of the victim's family. It is suggested that for the purpose of harmonisation, a member of victim's family should be allowed to sit in the Pardon Board.

Keywords: Malaysian Penal Code, Islamic Criminal Law, *Qisas, Diyah*, pardon, *takaful. 'aqilah*



TAWHID IN THE DISCOURSES OF SAYYID QUTB AND ISMAIL RAJI AL-FARUQI: A COMPARATIVE STUDY

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Sayyid Qutb, a Muslim revivalist and Ismail Raji al-Faruqi, a Muslim scholar have discussed the concept of *Tawhid* extensively which attracted the Muslim masses as well as the followers of the global Islamic movements. The world has witnessed a good number of followers and the Muslim academicians are interested to study their thoughts. Both are recognized for their contributions and fell as martyrs in the process of achieving their intended goals.

Hence, this paper will study their interpretations regarding *Tawhid*. It will analyze their thoughts concerning the importance of *Tawhid* in the life of Muslims. Qutb has reached the conclusion on those who did not accept his interpretation of *Tawhid* which has been criticized by many scholars. Al-Faruqi also has arrived at a conclusion in his discourse which expresses his thought and implications on Muslim life.

To be specific, Qutb interprets tawhid as a comprehensive and all-embracing concept and process; it includes sovereignty (*al-hakimiyyah*), guardianship (*al-qawwamah*), power (*al-sultah*), and legislation (*al-tashri'*), direction for human life, submission, and devotion to God. Qutb earmarks *al-uluhiyyah* by surrender and administration of the universe i.e. cosmological order and distinguishes *al-rububiyyah* by submission and administration of the life of man. *Al-Rububiyyah* refers to *al-hakimiyyah* and there is neither governing nor legislation except by God. In fact, *al-rububiyyah* primarily refers to invalidating the legitimacy of every ruling that pursues power over the people by other than God's Shari'ah and His commandments.

Al-Faruqi interprets *Tawhid* as the principles of knowledge, ethics, metaphysics, social order, economic order, principle of political order, history and the world order, etc. He has reached the conclusion that as the number of Muslims multiplies in the territory it is their duty to seek the promulgation of the Shariah as the law of the land.



REINSTATEMENT OF TAWHID AS THE BASIS OF RELIGIOSITY AND SPIRITUALITY BY AL-FARUQI

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The objective of this paper is to examine al-Faruqi's conception of *Tawhid* and its relationship with the concept of religiosity and spirituality from Islamic perspective. *Tawhid* serves as the foundation of submission that constructs the concept of Islamic religiosity and spirituality. He emphasizes that *Tawhid* or *shahadah* implies that God stands at the core of religion. God occupies central position in every Muslim place, every Muslim action, and every Muslim thought. The presence of God fills the Muslim's consciousness at all times. Religiosity and spirituality describes how a Muslim approaches his Creator through the act of worship. Al-Faruqi explicates that Islamic religiosity and spirituality necessitates the realization of *Tawhid* as worldview which stands on the following principles; duality, ideational and teleology, capacity of man and malleability of nature and responsibility and judgment. This paper concludes that religiosity is characterized by true submission which can only be built on the cornerstone of knowledge about the nature of God and that of man. This veritable submission is grounded on Islamic metaphysics with Revelation as its ontological ground. The central pillar on which this ontology rests is a strong faith in the unity of God or (*Tawhid*) the essence of Islam. For a Muslim there can be no spirituality without religious practice.

Key words: religiosity, spirituality, duality, ideational, teleology, and malleability of nature.

THE ROLE OF INTER-RELIGIOUS DIALOGUE IN RESOLVING RELIGIOUS CONFLICTS IN INDONESIA

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This paper aims to discuss and understand one of Isma'il Raji Al-Faruqi's legacy, inter-religious dialogue, and it's relevance with today's religious life and conflicts resolution in Indonesia. It will pay focus on two major topics; the recent rise of religious intolerance among majority Sunni Muslims, and how the fate of minority religious groups, such as Christians, Ahmadis and Shiites has come under public scrutiny, and the major conflicts between them. The



result indicates that rapid modernization, the current experiment in (political) democracy and the increased influence of transnational religious movements has significant relevance in causing these conflicts, but the religious intolerance and ongoing tension is strongly related to the ignorance and unawareness of each other's religions and beliefs. Inter-religious dialogue, a method proposed by Isma'il Raji Al-Faruqi in his book entitled Christian Ethics, which will be utilized in this paper, will highly assist in resolving even preventing these aforementioned conflicts by bridging religious groups through dialogue and develop a safe, peaceful environment for religious life.

Keywords: Comparative religion, Isma'il Raji al-Faruqi, Inter-religious dialogue, Religious conflict, Conflict resolution, Indonesia

القومية والأمة في فكر إسماعيل راجي الفاروقي

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تحاول هذه الورقة أن تتناول موضوع القومية في فكر إسماعيل راجي الفاروقي وتكمن أهمية هذا الموضوع في علاقته بمفهوم الأمة الذي يُعتبر من المفاهيم المفتاحية عنده ذلك أن إشكالية التنوع العرقي في إطار الأمة الواحدة مازالت من حيث النظر محل بحث وتناظر بين أهل الفكر ومن حيث العمل محل شد وجذب يصل حد الصراع والتضادد بين أهل السياسة. كيف يمكن لمفهوم الأمة الجامع أن يستوعب الانتماءات المتنوعة دون أن يسقط في منطق الأقلية المضطهدة والأغلبية المهيمنة ودون أن يُختزل في مفهوم الوطنية بمعناها القطري الضيّق؟ من المهم معرفة رؤية الفاروقي في هذه المسألة باعتبار اهتمامه النظري بها ومعاينته ومعايشته الشخصية بحكم انتمائه المعلن لكلا الاتجاهين وبالتالي معرفته الدقيقة بأوجه الالتقاء والاختلاف بينهما. نحاول أن تبيّن إلى أي حد نجح الأستاذ الفاروقي في تحرير هذين المفهومين من



عناصر التنافر حين ربطهما بفكرة التوحيد؟ كيف استطاع أن يتجاوز الإطار العرقي والإطار الجغرافي ليبني إطارا أوسع يمكّن من التكامل بينهما ؟

ذلك ما سنحاول استجلاءه من خلال تحليل ما توفر لدينا من النصوص التي صاغها الفاروقي حول هذين المفهومين محاولين قدر الامكان رسم خط بياني لتطور تفكيره في هذين المفهومين وكيف تغير النظر فيهما بتغير زاوية النظر.

META-RELIGION AND THE DISCIPLINE OF COMPARATIVE RELIGION: AL-FARUQI'S CONTRIBUTION

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The debate on the formation of comparative religion as a discipline was dominated, although not entirely, by the secular humanist metaphysical convictions. Historically speaking, Muslim scholars were the first to develop a rational discourse on other religions. Al-Biruni's name would, always and almost, be mentioned in any learned narrative about the genesis of the discipline of comparative religion. It should be remarked that Muslim scholarship, in this regards, developed a universal humanistic approach. Obviously, they worked out a sensibility that transcended dogmatic theological stands, and opened a space for critical theological convictions.
The history of the discipline of understanding other religions was largely dominated by dogmatic theology. This led to an unproportional reaction from secular humanism, where the dogmas of the church were substituted by the dogmas of the humanists. Man became the yardstick. It should be noted that a humanism which is based on relationality is far more acceptable than the one which is solely based on relativity of values. When the vocation of values emanates from a discourse dominated by relativism the discipline of comparative religion will very unlikely to develop a meaningful conversation between different religions. Thus, there is a need for meta-religion principles for both understanding and evaluating religious phenomena. Although the principles of understanding will follow the canons of human rationality, the principles of evaluation need to address the complexity of the religious phenomena which is neither factual nor normative. It is rather a "life-fact phenomenon". It should be added that al-Faruqi is a leading scholar in this regard, who skillfully articulated the principle of meta-religion. This contribution to the



discipline was made possible by the universal humanistic approach which was developed by Muslim scholars before him.

Keywords: meta-religion, dogmatic theology, secular humanism, critical theology.

METHODOLOGICAL DIMENSIONS OF TAWHID TOWARDS UNDERSTANDING THE ESSENCE OF ISLAMIC CIVILIZATION: THE PERSPECTIVE OF ISMAIL RAJI AL-FARUQI

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The essence of Islamic civilization is facing a great challenge in the contemporary history of Muslim society with the renaissance of west and evolution of modernity. The modernity is as an ideology with its drastic changes and creation of institutions left Muslims flabbergasted. Samuel Huntington's division of West versus Islam and its worldview of epistemological scientism, which was the outcome of modernity never reconciled with the sacred worldview of Islam. In the Muslim world some Muslim scholars took charge of understanding and responding to the challenges posed by the west. However, one of the highly influential intellectual and reformer Ismail R. al-Faruqi and his writings were timely which greatly contributed to understand the essence of the Islamic civilization and the necessity of its reformation. Many Islamic thinkers and activists were influenced all over the world by his intellectual effort. His ideas took shape in the Muslim world as well western world. Nevertheless, he is well known for his scholarship and reformation to expound the Islamic teachings, but his efforts at methodological dimension of *Tawhid* to understand the essence of Islamic civilization have not received the scholarly attention they deserved.

Given the context, there is a need to examine the methodological dimensions of *Tawhid* toward understanding the essence of Islamic civilization and the necessity of its reformation in the discourse of Ismail R. al-Faruqi. This paper aims to discuss the concept and brief historical development of the Islamic civilization and analyzes the methodological dimensions of *Tawhid* toward understanding the essence of Islamic civilization within the purview of contemporary Islamic thought, which is based on the argumentation of Ismail R. al-Faruqi. The paper also briefly reviews the responses of the Muslim scholars with an inductive approach to analyze the prospects of reforming the Islamic civilization in the current context. It is hoped that the ideas raised will ultimately contribute to understanding and clarifying the essence of Islamic civilization on the basis of the methodological dimension of tawhid for both Muslim and non-Muslim communities in contemporary society.

Keywords: Islamic civilization, methodological dimension, Tawhid, and Ismail R. al-Faruqi



THE ROLE OF ISLAM IN GLOBAL INTER RELIGIOUS DEPENDENCE WITH PARTICULAR REFERENCE TO AL-FARUQI

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Islam is actually a religion of peace, tolerance and universal brotherhood; it is embodiment of the code of life which God the Creator and the Lord of the universe has revealed for the guidance of mankind. It is a unique religion in that it has related itself to most of the religions of the world (with particular reference to Judaism and Christianity), it does not deny truth to other religions, but says that later followers adulterated that truth by their own inventions, and that was a reason why God sent Prophet Muhammad (peace be upon him) to purify God's religion. In fact, historically, Islam's relation to other religions has been ideational. i.e linking the worldview of Islam, its view of God, of reality, of man of the world and history to the other religions. It is also practical. i.e. providing a modus vivendi for Muslims and adherent of other religions to live and work together, but each group according to the values and precepts of its own faith. Thus, this humble paper by looking at the work of Al-Faruqi , a gigantic scholar and energetic Muslim intellectual, will apply historical approach to demonstrate homogenous nature of Islam and its tolerance toward other religions, with particular reference to the respect that Islam gives to both Christianity and Judaism as part of Abrahamic faiths.



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